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LIABILITIES OF THOSE WHO TAKE PERIODICALS.

POST OFFICE REGULATIONS.

REMITTANCES.

AGENTS

FOR THE REFLECTOR. Dea. WILLIAM CRURCH, No. 223 Hudson St., for the city of New York.
CHARLES H. Hill. Worcester and County, and will supply wanted to go back to New Orleans to tell
Christians to pray for him.

CRARLES II.

CRARLES II.

Enotate B. Houserron, Wrentham, Mass,
Joseph Akins, Buffalo.

T. B. Underwood, Thompson, Ct.

H. Bacon, Fostion?, Mass.

H. A. Drake, Sturbridee, Mass.

A. L. Post, Montrose, Pa.

Perty J. Chase, Postionec, R. I.
Jaha F. Pope, New Bedford, Mass.

Selections.

sea. I must tell you-we left Savannah could not understand. on the 19th Dec., in a new ship, Capt.

Bunker, laden with cotton, and bound for

Testament, comparing the history of

ried into Charleston.

and bullet affray in New Orleans, and done it, and found peace in believing in lashed more than once to the ratlines by Jesus. a passionate captain. Yet fear of either I was astonished! for I did not suppose

True, I sometimes felt serious-as telling his own experience of the love and when in the long-boat, or in the hospital; mercy and grace of God as shown to him and once especially, when I saw a ship-through Christ, the mate gave a complete mate go drunk into eternity. But as history of my own experience. After

over me. I began to think of my past life, and to feel that God would one day A Religious & Family Newspaper, overhaul me. For three or four days, though, I tried to drink myself merry: my feelings were horrible. My shipmates saw me sad, and pitied me; asked me if I wanted money; took me to the theatre, and tried every way possible to divert me, but all to no purpose. In this state of mind I shipped for Texas, and felt on

dollar. And so glad was I to get itsubscriptions will be received for six months, at s1, 20, gaid in advance.

Subscribers can commence with any number.

Subscribers can commence with any number.

No paper can be discontinued, unless notice is given one month before the several times in crossing the Levee. I several times in LIABILITIES OF THOSE WHO TAKE PERIODICALS.
The laws declare that any presse to whom a pericidical sent, is responsible for payment, if he receives the paper, or makes use of it, even makes merer subscribed for it, or makes use of it, even makes merer subscribed for it, or makes the paper compared. His duty in such a case is not to take the paper them the office or person with whom the paper from the office or person with whom the paper are sent to a Post Office, Store. Tavern, or other place of deposite, and are not taken by the person to whom they are sent, the Postmaster, Store or Tavern keeper, &c., is responsible for the payment, until he returns the paper are of gives notice to the publisher that they are lying dead in the Office. Genesis; saying as well as I could, all I Great Captain's orders! Charles, you are trying to build yourself up on the broken tables of the Mount Sinai Law! Charles, you deserve to die. O, how it did speak to me! and what an awful eternity it opened before me! I felt Our friends are particularly requested to forward money to current in Boston, if possible. Where uncurrent money is sent for subscriptions, it must be of a solvent, chartered bank, in good repute, free of postage.

But I cried to God for mercy; and O, it But I cried to God for mercy; and O, it was then, down in that forecastle, the "A Postmaster my enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third parsion, and frank the letter, if written by himself; but life letter be written by any other person, the Postmaster cannot frank it. From that time, I kept my precious Bible in my shirt, where I could press it to my

> my shipmates what a Book and what a God I had found. In about three months, I finished reading the Old Testament; getting great comfort, especially from the Psalms. I found by comparing, that one part explained another; that it told all about the heart, so that with the aid of this, a man's history might be written before he is

"It wa'nt the work of man: for up to With these views and feelings I came this time—the spring of 1839—no Christian, or Christian minister, had ever said sinner; and knowing that I deserved to from aloft, ninety feet, and was fished up: twice, when capsized on Lake Poncharonce, when I took my razor from my unfed and unsatisfied. I heard there chest to cut my throat, at the corner of nothing about Christ, or the way of sal-Roosevelt and Cherry streets, in New vation through him; and many things said York, and once, from a burning vessel at and done there, were mysteries which I

Liverpool. On the third day out, the Jesus with what is said about him in the wind west south west and blowing a gale, Old Testament, to see whether he is she broached to, and lay on her beam indeed the true Saviour. All was plain. ends. She righted, however, and we I looked back to Adam; saw him throwing were scudding away under close-reefed fore and main topsails, when she was struck with lightning! This was about the same, and the law condemning them one o'clock in the afternoon; and till all. I inquired: How then can they be seven, we did our best to quench the saved? Not by their own works, for burning cotton. Finding our efforts vain, those were wicked. Then I saw why we battened down the hatches, and put Christ died, and how he stepped in beon all the sail she would bear for the tween the broken law and the sinner; nearest port. The fire increased rapidly. and then understood what Paul means by The deck became so hot we could stand being saved by grace. I found that it no longer, when we took to the long- knowledge alone was not sufficient to boat in the Gulf Stream, latitude about save a man; that he might have the light of an angel, and still be a devil.

It is wonderful that she ever lived in On the 20th of July I went to the such a sea! . It would comb up, and Sailor's Home, in New York, and was break down upon us, half filling the boat. invited to attend a prayer meeting. On the morning of the sixth day, we were There the mate of a schooner arose, and picked up-sixteen in number-and car- told what God had done for his soul. He said he had just come from the hospital And yet I neither acknowledged nor where he had been sick; that when there, feared God. I was afraid of lightning; Frederick Nelson-a converted Swedish but beyond that my fears did not extend. sailor-came and exhorted him, and the I have been in irons in Matanzas; in a sick around him, to repent, and give deadly quarrel at St. Jago; in a powder their hearts to Christ. He said he had

God or man was a stranger to my bosom. any one in the world felt as I did. In soon as I could get into a spree, my that, I often compared views and feelings with his, and found that not only he, but As I was saying, it was in the spring others belonging to different churches in

man has done, but God did it.

before the mast.

in the forecastle, a sailor may be as religious as he will, if not obtrusive, and gain, instead of losing his good influence.

very different periods.

as the most interesting period that in close of the prayer, he turned back into them. which the public mind was most strongly bed, clasped his hands, and with stream- Let the eye of the Christian philo-

united with one of the Baptist churches ing-when the inward agony of their souls dise of God. in New York, and has since maintained a that had been for weeks, and, perhaps, Here we have an example of the efficaconsistent and useful Christian life. for months rising, now, like a smothered cy of the religion of Jesus Christ as it is Since that time he has more than once fire that could no longer be suppressed, taught in the New Testament, to operate crossed the ocean in the capacity of an officer; and though he is still offered an officer's berth, he chooses to remain were enabled, by faith given them from of Truth is seen to have reached the of the mast.

God, to take hold of his precious promises conscience, and quickened and purified and plead them at the mercy scat; when the affections of a rice-field slave; raising It is a settled prejudice with sailors, that if an officer pretends to be religious (I another, and went forth with new strength elevation of a devout and truly religious suppose he meant an inferior officer), it to the work of building up the broken spirit. The superstitions of his caste in must be from some selfish or sinister walls of Zion-they will remember that society are chased away by "the knowlmotives. Consequently his good influ- little lonely prayer meeting with the edge of salvation through the remission ence is more or less limited, according deepest interest, as the germ of the pre- of our sins;"the fountains of purity and

The dying Negro.

time ago, the ministers employed on do- and spreads out its wings, and hastens First, I endeavor to live a clean, moral mestic missions, to treasure up such inci- upward to its native clime in heaven! life, myself,-to live religion, and then dents occurring in their respective fields recommend it to others. When I go to of labor as would be interesting and prof- and cotton plantations have the Gospel. sea, I take along some good books; such itable, and send them to you, for publica- Church of Christ, hold not back the as Fleetwood's Life of Christ, the Pil- tion in the Advocate. If the following prayers and charities necessary to send grim's Progress, and Philip's Life of should be considered of sufficient interest the missionary to these outcast ones, Bunyan, &c., while the Bible is my to meet the public eye, you can give it a who now, like "lost Pleiades," wander principal book. I read to the crew when place in your columns. On a Sunday in darkness, but may be yet recovered, I can get them in a fancy to hear, or talk morning, in November, I went as and at last shine as in the firmament of to them on religious matters. 1 persuade usual to the mission, in order to attend to immortality .- Sou. Ch. Adv. them not to mend their clothes on the the labors and services of the day. It Lord's day, and to abstain from unneces- was a beautiful autumnal day. Nature sary work. And when in port, I persuade them to hear the gospel preached. in blessed unison with the hallowed feel-Three weeks ago, I was greatly affected ings of the heart; it seemed a fit symbol made by a preacher "down east," some at the Bethel meeting in Charleston, on of the bright and blessed Sabbath of months since, in the course of a serat the Bethel meeting in Charleston, on seeing one who had been the most wicked of our crew coming forward, and with tears asking us to pray for him. And this week I left another young man, with whom I had been but nine days, in Boston, anxious about his soul, and asking and not likely to recover. I immediately had for many years previous taken his Christians to pray for him.

Ship to the sick man daily dram,—his expenditure for liquor and on entering his humble cabin, saw alone amounting to \$40 or \$50, annually. mast than in an officer's berth? Yes, lying before me the emaciated frame of but I care not for that. My mother died when I was five years old, and I have none to support but myself. God will take care of me so long as I take care of witness the interview. The tear of sor-substance to the cause of God. His his work. My trust is in God. In perils of the sea I have trusted in him, and enjoyed peace; and I will trust him still. I now ship under a good captain.

That is a blind look out, continued the sailor, to send missionaries to convert the heathen, and neglect our sailors. Witness the inferview. The tear of sort witness the inferview in the santon of the cause of God. His annual appropriation to this cause was from 12 to 15 dollars! Thus by embracing religion in the land of the cause of God. His annual appropriation to th this time—the spring of 1639—no Christian minister, had ever said a word to me about my soul. I had then been on the ocean seventeen years; and though I had often heard of God, I was as ignorant of him as a brute. He had often sprated me. Once, when I fell overboard from aloft princtly feet and was fished up:

Once, when I fell overboard from aloft princtly feet and was fished up:

Catholic Church. As my parents in convertion and select our sailors. He calculated his ordinary expression and salvation of segment they would expend their efforts for the following conversation took if they would expend their efforts for the calculated from a salvation of segment they would expend their efforts for the calculated from the conversion and salvation of segment they would expend their efforts for the calculated from the conversion and salvation of segment they would expend their efforts for the conversion and salvation of segment they are the sailors and the parent in senter in section and instented to convert a cheerful same payed upon in senters and knowing that I deserved to die, for having so often disobeyed the heathen, and neglect our sailors. Don't Christians know that sailors go dash well nigh paralyzed the powers and who had accumulated an easily and the payed upon in senters in the heathen, and neglect our sailors. The influence of disobeted the powers and who had accumulated an easilors go of speech, but the mind was still strong and bloovant. As well as I now can recipie and buoyant. As well as I now can recipie and buoyant. As well as I now can recipie and buoyant. As well as I now can recipie and buoyant. As well as I now can recipie and successful and the payed upon the payed upon the payed upon in senters and the education in the heathen, and neglect our sailors. Don't Christians know that sailors go dashed well night payed upon the payed upo conversion and salvation of seamen, thou-sands of converted sailors can do more twice, when capsized on Lake Ponchartain: twice, when overboard in the Mississippi River: once, when I fell on a fence through a false window in the fort. But each time I went, I returned fort. But each time I went, I lam very weak, full of pains, and LOOK OUT, because the abundance of the sea shall be converted unto thee, the forces of the -soul?" "I feel peace within." "Do which of the two demonstrations of this Gentiles shall come unto thee."—Sailor's you think the Lord blesses you in your divine axiom will be likely to be most sickness?" "O yes, my dear preacher; satisfactory to its Author in that day, master Jesus is with me all the day long, when the King will say, "Forasmuch as The most Interesting Point in a Re master Jesus is with me an the day long, and I feel him in my heart." "Do you think the Lord has forgiven you all your these my brethren, ye have done it unto sins?" "Yes, massa, the Lord loves me me."—Herald and Journal. Every part of a genuine revival of re- and I love him." "Are you afraid to ligion is full of interest. It is the work die?" "O no, my dear minister; I been of God, and though marred and impeded, try to serve the Lord eber since I been it may be, by human imperfection, it is young man, and I know master Jesus will still, like all his other works, very good. be with me in the dark hour." "Do But different individuals will contemplate you seel prepared to meet your Judge?" the same revival in very different as- "Yes massa, I no afraid for meet my beautiful simplicity, and the adaptation of pects, and when called upon to specify Heavenly Fadder." "Do you wish to the means it employs, to the end in view. that point in its progress which they re- die?" "I would be tankful to die, for The whole superstructure rests upon the gard as most interesting, will fix upon den would I be at rest." During this moral influence which the faithful and afconversation, tears dropped freely down fectionate and consistent teacher exer-

The young convert will call that the his care-worn cheeks, indicating the deep cises over the minds of the pupils of his most interesting time when, by the power feeling within. I then asked him, "Do class; an influence which, in many cases, of the Holy Spirit, he was aroused from you wish us to unite in prayer with you?" is, and in a majority of cases may be, his sleep of sin and death, was made to He instantly replied, "If you please, dear made paramount to that which the parent see his guilty and lost condition, and ena- minister;" and with this reply he made himself exercises; thus strengthening bled by faith to apprehend the Lord Jesus an effort to get up in his bed, and suc- and confirming parental influence when Christ as his Saviour. He will remem- ceeded so far as to rest himself upon his that influence is salutary, and counterber with unspeakable emotions the time hands and knees, in which position he re- acting or destroying it, if it be pernicious. when his tongue "broke forth in un-mained devoutly engaged during prayer. Such a teacher, in his simple panoply, known strains, and sung surprising We all kneeled down, and engaged in attracts no notice; the busy crowd around asking the blessing of our Heavenly herald not his name, nor will the records The worldly-minded backslider, who Father. I was much affected. All wept of the next age chronicle his deeds. He had not noticed any of the tokens of and rejoiced. The Spirit of the Lord moves in an atmosphere below the world's God's approach, and was only aroused came upon us, and we had a joyful time. envy, or the world's applause. Like his o a sense of his presence by witnessing During prayer, the old man would fre- Divine Master he inhabits the lowly vale he crowded prayer-meeting, and hearing quently respond "Amen," and the ex- of life. He is contented that his record he cry of the awakened sinner, "What pression was not, as it often is, an empty is on high. It is sufficient that his hummust I do to be saved?" mingled with the sound. It told with solemn emphasis ble name and deeds should be recorded

"Glory! glory! glory?" I gave him a and gaze on such a teacher, and let his But the faithful pastor, who has for word of exhortation, bade him farewell, mind in its reflections, follow his footsteps, nonths gone forth weeping, bearing pre- and lest for my appointment. He took to the abodes of wretchedness and discious seed, and the faithful few who hold of my hand with both of his, and tress, and there listen to the simple but

unusual solemnity and tenderness spread rose, as we trust, from the lowly circum-On the 16th of Oct. 1840, Charles itself over their little lonely prayer-meet stances of its earthly sojourn, to the para-

to the strength of that prejudice. While cious harvest that followed .- Ohio Obs. peace are opened in his soul; the fear of death is destroyed; the hope of glory lights up with its radiance the valley of dissolution; and we watch the flight of the It is, then, to be more useful, that I MR. EDITOR, -You requested, some soul, as it shakes off its mortal garments

O! let the black man of our rice fields

Covetousness versus Liberality.

The following statement of facts was

The Moral Beauty of the Sabbath School System.

The chief glory of the system, is its

ongs of the new-born soul, will name upon the feelings of all present. At the there—the tablets of Eternity will reveal

moved, and convictions and conversions ing eyes, turned heavenward, exclaimed, sopher fix itself on such a spectacle,

is not what I have done, or what any interest that momentous crisis when an the next Thursday, when his happy spirit eyes fixed at first in doubt on the counter but being wet and cold, he begged pernances of the parents, and then suddenly beaming with delight as they find that the teacher's eloquence has prevailed, and was friendly, cheerful, and well-stored that they are actually going to the Sab- with entertaining anecdotes; and the bath school-let his mind still pursue the teacher, deeply engaged in his delightful employment, and observe him in all the impassioned fervor, and in all the affectionate zeal of an angel of mercy, bending over his delightful task and "In strains as sweet as angels use,"

elating to the little group closely gathered round, the story of the love of Jesus,

of His meekness, and of His gentleness,

of His innocence, and of His sufferings,

and above all of His tenderness and com-

passion towards little children; and then

let him behold the intense interest with which each member of the little band hangs upon every word as it falls from the lips of the beloved teacher; and let his mind in its reflections follow him, from this scene of his humble but delightful toils and labors, to the secret places of his chamber, where no eye can penetrate but His who rewardeth openly, and there listen to the breathing, but carcely audible and strong supplications, which ascend into the ear of Heavensupplications that these little children may become the sons and daughters of the Lord Almighty; then let his mind extend itself abroad over the surface of our country, and behold upwards of one hundred thousand teachers each employed in this labor of love,-together embodying an aggregate of seven hundred thousand little children, all listening with solicitude, to the gentle accents of truth and mercy, flowing from lips which they love; and moreover let him reflect that the great system of Sabbath schools. both in regard to its proportion, order and beauty, as well as in reference to the number of its friends and fellow-laborers, s still moving forward, with an energy which no earthly power can resist,olling onward in its majesty with the force of a mighty river, swelling and exanding and deepening, by the vast number of tributary streams which are winding their silent but rapid course to meet its embraces, through all the channels of the adjacent valleys; finally, let such an one attempt to take admeasurement of the ultimate tendencies of such a system in shaping the principle, and in moulding shall give laws to, and control the opinions and destinies, not of the next age only, but of successive ages and generations; and then by the vision of faith let his eye attempt to explore and settle itself on the amazing results of this great process, as they are impressed on the pages of eternity; and then, and then only can the vast interests which cluster

have done much, have not hitherto by any means, done all of which the system is capable, will generally be admitted; and the reason is obvious: it is because, in its organization it has many striking defects. While these defects remain and present themselves so broadly on its face. instead of expressing surprise that no more has been performed, we look with wonder and delight at the triumphs which it has already achieved. In speaking of the defects of the system, we by no means intend a reflection on the wisdom of its founders. Their names are embalmed in our memories, and will be held in everlasting remembrance. But it will be recollected that the system has been an experiment, and that it is still comparatively in its infancy, and if in the infant we already see the development of such vast powers, what may we not expect when these powers, matured and improved by education and by the lessons of wisdom derived from experience, shall have approached to the stature of manhood,and how mighty and inconceivably great will wield, bearing on human character and eternal destiny, when all its capacities shall have been developed, in their beauty, order, and just proportion, and when the system shall have attained to the full meridian of its glory and strength! We propose to extend our thoughts on this interesting subject in a succeeding number .- Cross & Journal.

around the Sabbath school cause, be ade-

quately measured.

The Lamiln Relation

A Praverless House.

The late Rev. John Ryland, of Northmpton, being on a journey, was overtaken by a violent storm, and compelled have stood by his side shoulder to said, "good by, my dear preacher: if we persuasive plea which the teacher makes to take shelter in the first inn he came to. shoulder in Zion's gloomiest hour, and never meet again in this world, I hope we before the prejudiced, the ignorant, or The people of the house treated him with of '39 I was in New Orleans, when the most awful thoughts and feelings came I do. And now, if I am a Christian, it

mission rather to take a seat by the firefamily did their utmost to make him comfortable; they all supped together, and both the residents and the guest seemed mutually pleased with each other. At length, when the house was cleared, and the hour of rest approached, the stranger appeared uneasy, and looked up every time a door opened, as if expecting the appearance of something essential to his comfort. His host informed him that his chamber was prepared whenever he chose to retire. "But," said he, "you have not had your family together." "Had my family together! for what purpose?" "To read the Scriptures, and pray with them," replied the guest: "surely, you do not retire to rest in the omission of so necessary a duty!" The landlord confessed that he had never thought of doing such a thing. "Then, sir," said Mr. R., "I must beg you to order my horse, immediately." The landlord and family entreated him not to expose himself to the inclemency of the weather at that late hour of the night, observing that the storm was as violent as when he first came in. 'May be so," replied Mr. R. "but I had rather brave the storm than venture to sleep in a house where there is no prayer. Who can tell what may beful us before morning? No sir, I dare not stay." The landlord still remonstrated, and expressing great regret that he should offend so agreeable a gentleman, at last said, he should have no objection to "call his family together," but he should not know what to do when they came. Mr. R. then proposed to conduct family worship, to which all readily consented. The family was immediately assembled, and then Mr. R. called for a Bible; but no such book could be produced. However, he was enable to supply the deficiency as he always carried a small Bible or Testament in his pocket. He read a portion of Scripture, and then prayed with much fervor and solemnity. When he rose from his knees, al most every individual present was bathed intears. Much interesting and profitable conversation ensued,

The following morning, Mr. R. again conducted family worship, and obtained from the landlord a promise, that how-ever feebly performed, it should in future be no more omitted. This day was indeed the beginning of days to that family; and devoted followers of the Lord Jesus Christ, and were the means of diffusing a knowledge of the gospel in a neighborhood which had before been considered dark and destitute.

[The following lines we find in the S. S. Treasury, they were written by Mrs. C. J. Simons with reference to horethy Sophia Brown, "The Missionary's Daughter," choic memoirs have recently been published.

Dorothy Sophia's Dream.

Now please may I get my chair, mamma, And sit by your side, and sew? Yes, love, if your morning's work is done. And your lessons you perfectly know."

had a sweet dream, last night, mamma,-"And what did you dream, my love?" dreamed about heaven, and thought I was there.
In that bright shining region above.

And what did you see in heaven, my dear, And what makes you look so glad?" saw-O could you but see it man

You would ne'er again cry or be sad. The first one I saw in heaven, mamma, Was Him I most longed to see; , mother, you know it was Jesus, for who

Is so kind, or so precious to me? The saints were all round him, drest in white;

The angels—so sweetly they sung!
fy poor voice, too, in a moment changed,
And sweet music burst forth from my tongue.

Does not dear papa sing sweetly, mamma, When he takes me on his knee, When brother's asleep, and the house is so still, And no one is here, but us three?

But O, that was sweeter, so sweet, mamma. That it makes me long to die !

hough I love you and father so well, I prefer hough I love you and rather than the sky.

That beautiful home in the sky.

S. S. Treasury.

The Old Soldier's Rule.

Dear Children,-'If you would have friends, you must show yourselves friend-ly.' I know an old solidier of the revolution, who told me the following story. I once had a neighbor, who, though

a clever man, came to me one bright hay-day, and said, "Esq. White, I want you to come and get your geese away."
"Why?" said I "They pick my pigs, ears, when they are cating and drive them away; and I will not have it." What can I do?" said I. "You must voke them." "That I have not time now, to do," said I; "I do not see but

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shoeman in anger; "What did you say, Esq. White? "I cannot take care them now, but I will pay you for all damages." "Well" said he, "you will find a thing, I guess."—So off he went, and I heard a terrible squalling among the geese. The next news from the geese was that three of them were missing. My children went and found them terribly mangled and dead, and thrown into bushes. Now, said I, all keep still, and let me punish him.

In a few days, the shoemaker's hogs

broke into my corn. I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the shoemaker came in great haste after them. "Have you seen any thing of my hogs?" said he. "Yes, sir,-you will find them yonder, eating some corn which they tore down in my field." In "your "Yes, sir," said I; "hogs love corn, you know-they were made to eat." -"How much mischief have they done?" -'O, not much,' said I. Well, off he went to look, and estimated the damage, to me, to be equal to a bushel and a half of old corn. "O no," said I, "it can't be." "Yes said the shoemaker, "and I will pay you every cent ofdamage." "No," I replied, "you shall pay nothing. My geese have been a great deal of trouble to you."-The shoemaker blushed, and went home. But in the winter, when we came to settle, the shoemaker was determined to pay me for the corn. "No," said I, "I shall take nothing." After some talk we parted. But in a day or two I met him in the road, and fell into conversation in the most friendly manner. But when I started on, he seemed loth to move and I paused. For a moment both of us were silent. At last he said, "I have something laboring on my mind." "Well, what is it?" "Those geese. I killed three of your geese: and I never shall rest till you know how I feel. I am sorry." And the tears came in his eyes. "O, well," said I, "never mind; I suppose my geese were provoking." I never took any thing of him for it. But whenever my cattle broke into his field, after this, he seemed glad,-because he could show how patient he could be.

Now, said the old soldier, conquer yourself, and you can conquer any thing. You can conquer with kindness where you can conquer in no other way.

Vermont Chronicle.

CHRISTIAN REFLECTOR. BOSTON, WEDNESDAY, MARCH 16, 1842.

Revival Machinery.

What strange beings we are! How income sistent often with ourselves! How frequently do we meet with instances of self-contraliction, and illustrations of the power of prejudice, and of pride, over the human mind, at which we hardly know whether i would be most becoming to laugh or to weep. Never perhaps does man appear more pitiato one class of subjects principles that are universal, and by which he is himself governed with reference to every other class. Such are they, who, as the children of this world, act wisely, but who, as children of the light, lay common sense entirely aside, and blindly adhere to principles, which, recognized in any other relation, would be regarded as conclusive proofs of idiocy or insanity. All men know well enough, that in order to accomplish anything in their worldly enterprises they must adapt their plans and conduct to circumstances, and act on principles that are rational and consistent. They would as soon think of sending a load of freight from Boston to Salem over the old Saugus Road, as of making the law of precedence their guide, irrespective of circumstances. How would they ridicule the merchant, who should resolve, whatever the state of the market, never to change his prices; or the farmer, who because his cattle had been stabled during the whole winter, should maintain that it would be disastrous to leave them out in spring and summer. But there are many, who, the very moment they begin to reason or act on religious subjects, violate all these common sense principles: as if, in the kingdom of Christ, they were literally to become "fools," for his sake. There are men among us professing the purest orthodoxy, who are shocked to learn, that in a season of revival, peculiar measures are adopted,-measures which at other periods would, of course, never occur as proper or desirable, because not demanded by circumstances. They seem to think that any deviation from established customs, whatever the state of feeling or the exigencies of the case, as sacrilege; and contemptuously term all extra and uncommon procedures however simple and well fitted to their end, revival "machinery." Such sentiments and language, among opposers to true religion, do not affect us with surprise; for the emissaries of Satan are expected to "rage, and imagine a vain thing," when God's people are awake and sinners are repenting. But when enlightened Christians, and Christian ministers, join in the cry, and "enter their solemn protest" against such measures, our attention aroused. We are excited to ask, in the first place, to what do they refer? and secondly, is there any good reason for this opprobrious epithet and solemn protest?

The New England Puritan, in the article to which we referred last week, speaking of the labors of Mr. Knapp, says; "But the operations after the sermons are more objectionable than anything in the sermons themselves." And to give authority to this opinion, it sketches what we declare to be a perfect caricature of the scenes usually presented at the time designated. They talk about the congregation being "put into a rambling and "some fifteen minutes of confu-When all were seated, they say, "Mr. Knapp came down from the pulpit, and walked the aisles, exhorting the women and children thus collected, to speak and instruct the the congregation; and some women and boys arose, each uttering a few sentences inaudi-ble to the assembly, while Mr. Knapp held cise was in progress, we retired. This we

caricature must of course have traces of re- where the expense of living was enorm false impression it is intended to make. It is Society, or any Association pledged for true, that Mr. K. invites forward inquirers support or even assistance. fier his sermon. It is true, that this requires a changing of seats and occupies time. It is true that among inquirers there are women dialect from ours, that we could not converse and children; but the implication here is, with them intelligibly without an interpreter. that there are none others, or if so, none who But thus situated, we found no reason to deare publicly recognized-or accustomed to spond. For our expatriation from the home peak. We have remained on several occa- of our childhood had been free and voluntary. aged; and although it may be a common and labor where he directed, and endure any hing, we have never, but in one solitary in-

The Puritan expected that " prayer or some neetings were held every morning, and apand that after he left the very meeting he atthat those who came forward, while they pecuniary means. would, by this decided step, confirm their respervaded the whole he nost imminent perils by sea and by land, had land. ought happiness everywhere, and in everyequent history on the coast of Chili, the at the first, much better than I did them. slands of the sea, and the waves of the deep; Many of the people are natives of Africa bringing him under the influences he felt at the days of slavery, excepting some ho

for myself." Another strong, full-blooded After I had been there some time, and sup man arose, and with tears streaming down his posed they understood my illustrations of cheeks, said he had no idea of entering those scripture truth, I one day endeavored to show seats when he came into meeting. He had them the necessity of an atonement, and that elt a great dislike to Mr. K., and had ridiculed no one who had ever sinned could be pardonhis preaching at home and abroad. Though ed but through the merits of Christ; even if he had heard the gospel from his youth, when they had committed but one sin, they though he had been blessed with pious rel- should ever after live holy lives. I told them, ntives, and had that very morning witnessed that if they should go to the store on Monday the baptism of a brother and sister, he had morning, and buy £5 worth of goods on credit always withstood conviction. Some very subsequent morning should go and strong expressions used by Mr. K., in his sernon that afternoon, affected him singularly cash for them, the amount they paid would and deeply. Still his heart rose in rebellion, not cancel the charge on the boo until the invitation was given to inquirers to goods. I have not given my words to them, come forward. His brother asked him to but simply my ideas. On Monday morning, accompany others to the middle aisle, but he to my great astonishment, the overseers on the answered positively "no." Presently after, two estates nearest me, sent messages to is sister spoke to him so earnestly, and yet know what I told the people the pr so tenderly and kindly, that he could not re- day, for said they, the people refuse to work, ren," he added, "will you-can you pray for work on Monday, but go and buy £5 worth of such a sinner as I am?"

Other cases no less interesting we would lescribe, were it not for extending this article been laboring there some six years, from not to an improper length. The meeting closed adapting their preaching to the dialect of the with fervent, melting prayer, by the pastor of people, were oftentimes greatly misunderstood. the church, a lay brother and Br. Knapp. Now Br. K., has learned from the experi

nce of ten years in revivals, that such "machinery" as this, God blesses abundantly be conviction and conversion of sinners Here men are left to speak for themselves ;o testify, uninstructed, to their own convictions and determinations. The arts of pulpit ratory, even the violations of good taste there, which the Puritan declares to be the secret of Mr. K's power, are not employed here. It is mind, as we find it, in all its simplicity and truthfulness coming into contact with its kindred mind, and producing results, which self-styled Puritans may deprecate and deplore, but which angels in heaven regard with supreme delight. The Puritan closes its article by saying, "Against such machinery, so productive of wholesale delusion, so de structive to the modesty becoming women and children, and so calculated to lead all impenitent men to the conclusion that religon is promoted by trick and artifice, we feel

ound to enter our solemn protest." Have we one solitary reader, who from such rotesting does not turn, grieved and disgusted away? repeating the inspired words, "O my soul, come not thou into their secret; and to their assembly mine honor be not thou united!"

Jamaica.

A deep and growing interest is felt by the American people in the recent history and present aspect of affairs, on this important The spirit of inquiry is awake, and we perceive that one leading religious journal of the country (the N. Y. Evangelist) has a reg- Christ. ular correspondent on the island, who weekly contributions do indeed add much to the value of the paper. It is our privilege, to Christ, where will you go when you die? this week, to present a communication with reference to Jamaica, from one who has mingled, and felt a deep personal interest in the scenes of which he writes. Much curiosity thing bad? exists in the religious public, to learn something more about the "Leader-ship system of whose evils we have been frequently apprized, but whose characteristics have not, as we have seen, been fairly delineated. Intelligence on this point we anticipate receiving oon from Br. W., and conveying to ou readers through the columns of the Relector.

DEAR BROTHER,-Though some time has lapsed since I returned to my native land,

om a residence of two years in Jamaica, yet I have not given through the press an according of the situation of affairs in that Island. Several things have prevented, though perhaps it is not necessary for me to mentio

From a solemn conviction of duty, we bade farewell to our friends, and sailed from N. Y. January 10, 1840, and arrived at Kingston, his ear near by, and reported the substance of what they said after them. While this exer-

found afterwards to be his usual course of the gospel of the kingdom. We entered upon roceeding."

Our work with pleasure, though we had trials to endure, and difficulties and hardships to in this representation. It may all be true, and encounter, of which people in this land know yet convey a very erroneous impression. A nothing. We were in a land of strangers mblance; indeed these are essential to the destitute of funds-yet without any Missionary

We were far from any missionary brother. surrounded by a people with so different a ion after the sermon, and in every instance The ties of consanguinity were dear to us, yet ave seen an unusual proportion of men, em- we trusted that we loved Christ more, and we racing the young, the middle-aged, and the were therefore willing to go where he bid, privation, if by so doing we might be instrutance, heard a female speak, on one of these mental of bringing souls to him. We cast ourselves upon God and he sustained us, and poured into our souls abundant consolation appropriate instruction would commence;" And never did we regret the course we had ut he probably did not know that inquiry taken, or once desire to return to our native land. And though the providence of God propriate instruction constantly given in these; after two years seemed to indicate to us the necessity of our return for a time, and though empts to describe, a considerable time was our friends believe, considering all the cirtted to special prayer for the assembled cumstances, that it was our duty to return, yet inquirers. The last time we remained to gladly would we again take up our abode with witness "the operations which follow the that dear people, and live and die for their ermon," Mr. K. remarked, as is his custom, eternal interests, if we could be furnished with

We found the people among whom we olutions to seek the Lord, would be made commenced our labors, greatly debased by the special objects of united prayer. When they demoralizing influence of their former servihad become seated, a quiet, solemn stillness tude, yet they were kind and affectionate, and se. After a few ap- evinced a desire to be elevated in the scale of propriate words from Mr. K., some half dozen beings. They were now not "goods and en rose, one after the other, and made some chattels," but members in common of the of the most thrilling statements and appeals body politic-and though they had many that we have ever heard. One gentleman objections to the way of salvation through aid that from his youth he had been an avow- crucified Saviour, they were much more ready ed skeptic, that he had passed through the to receive the truth, than most in a Christian

My main difficulty at the first was, to learn hing, but had always been conscious of an their idiom of expression so as to preach the ching void within. He described scenes of truth to their comprehension. This required his youthful history in Boston, and his sub- considerable time, though they understood me

nd seemed overwhelmed with a sense of and have never had an opportunity of learning God's goodness in preserving his life, and the English language-for very few. in he present time. "I feel," said he, "that here servants, ever heard a white man speak, other s the Holy Spirit, and it is filling this 'aching than to give orders for work or for a whipping. void' within me. I came here yesterday, and And the natives of Jamaica have had no better God met me; and I come to-day, bringing my opportunity to learn, but constantly mixing wife and boy, whom you see here with me, and for whom I ask your prayers, as well as dialect widely different from the English.

"Yes," said he, "I'll go. And breth- alleging that you told them they must no goods at the store.

Several of the English missionaries who had During our sojourn in the island, the Lord, we trust, blessed our labors to the good of any. I had the happiness of baptizing 186. Perhaps, if I should give the questions and nswers at the examination of some, it may be

nteresting.

The first which I will give was a young

oman, perhaps twenty or more.

Ques. Tell us how you feel in your heart? Ans. Me heart feel much changed since me take up the work.

But do not think you are any better for bewhat you mean by taking up the work.* Did you ever feel that you were a lost sinner? Yes, me have very wicked heart.

How do you do when you find you have a wicked heart ? Me pray God give Holy Spirit change me

Do you feel that the Holy Spirit has changed

Yes me feel it.

Then you have no wicked heart now? Yes me heart very wicked.

How then is your heart changed, if it is wicked now?

Me sometimes love God very much-me pray God keep me when me feel de wicked. If God no keep me, me don't know what wicked me do.

You say you love God. What makes you ove God? De Holy Spirit make me love God, cause

God good. Where do you think you shall go when you

Me go to hell if me no trust and believe in

Now suppose you always do good work, and love your brother and sister, and do not trust Me go to hell.

But how will God send you to hell if you all the time do good work and never do any

Me wicked heart carry me to hell. If God should let you go to hell, what do you think you should do there?

Me pray God keep me from de wicked sin. What makes you want to go to heaven? Heaven good place. No wicked there. What makes you want to be baptized? Christ baptized, and he de pattern,

If you die before you are baptized, will Christ admit you to heaven? If me trust and believe, me go to heaven. If the minister baptize you, and you do good

work and feel sorry you sin, will you not go to heaven when you die, if you do not trust to

Me no go to heaven any way but trust Christ. The other person whose examination I will

give, was apparently fifty years old, and was educated a Mohamedan in Africa. What can you tell us about loving God? Me love God very much. Me love pray to

atructing the people and in preaching to them

| * The leadership system is a soul-destroying one, though I will not go into a detail here.

Did you always pray to God?

Me no good. Christ good. He live in me,

I might give other examinations equally in-

that has removed the bolts and bars which

many were induced to see the eccentric and conduct novel person who had formed a total abstinence bitterness, envy, jealousy, or any ochurch, so I had the means of ascertaining the "works of the flesh," your most effective the flesh of the flesh or the flesh of the flesh or th views and feelings of gentlemen from all parts of the fiesh," your most earnest proviews and feelings of gentlemen from all parts of the island, and to know the state of their affairs. And I never found one that did not rejoice in the good work of freedom and equal rights.

Said they, "In the days of slavery, we had much trouble with the laborers, but not so We then lived in constant fear and alarm, and always before we retired at night, placed a gun, brace of pistols and a sword, by our bed-side, but now having no use for them, we have laid them away."

A great part of the standing army has been The colored people have obtained that for

now at peace. The island is paying off her immense debt which she contracted in the days of slavery. the freeman, and the whole aspect of the is-

land is changed.

were "goods and chattels"-marketable Formerly they were debased by the grossest licentiousness, and were but a grade above the beasts that perish. Now they are kings and priests unto God. Formerly their minds were dark as Egyptian's night. Now the meridian and men of nervous temperament, understand and men of nervous temperament, understand

these mighty changes in Jamaica? How has Many of the Gentiles believed and attended she risen from the degradation which so long his ministry with gladness. This revival of and daughters? What mugic wand has waved cited the envy of the Jews, and they raised tilence which was destroying her moral and was with him, and expelled them out of their FREE DOM has done it.

But if such benign influences are felt under small portion of the community of our own monarchical government, by breaking the city, who commenced a like persecution. We yoke of oppression, what blessings, by a say commenced, because they were soon parity of reasoning, might we not expect in made ashamed of their unwise conduct by the republican America, if the down-trodden slave civil and enlightened citizens who constitute to should BE LET GO FREE. Let the principle grand proportion of our happy city. ounded by our venerable forefathers, ALL MEN ARE BORN FREE AND EQUAL, be recog- with an impartial mind, will discover plenary nized, and our capitol would no more resound evidence that revivals of religion have always with oaths and curses. Nor would grave pol- been produced by the energy and grace of the iticians waste their time and the property of Holy Spirit. It was the promise of our Satheir constituents in revels and cabals. The viour in his last discourse to his disciples pre-Southern portion of our beloved country, now vious to his death, that he would so scathed as with the thunderbolts of heaven, another Comforter, the Holy Ghost, who should would marshal up her sickening energies, and convince the world of sin, righteousness and vie with her happiest sister states. Our judgment. Of sin, said he, because they be Northern farmers would no longer be robbed lieve not on me. Here the great sin of infiof millions, gathered by industry and enter- delity is placed by Jesus himself in a promiprise, to pamper and feed the indolent task- nent point of view. As it is the chief cause of masters. Our treasury would not be exhaust- all the iniquity committed under the Gospel, ed, nor our army be melting away in Floridas' it is presented as the guilt against which the everglades, in hunting a few dozen patriotic principal labors of his ministers are to be Indians. Our star spangled banner would no directed. Were it not for this unbelief in the nore flush up crimson, or furl herself in hearts of men, the number of the despisers of shame, when surrounded by the citizens of religion would be greatly diminished. The monarchical Europe. Our church would then Scripture solemnly warns such persons in this ow off an incubus which is and has been language, "Be ye not mockers, lest your bands paralyzing all her efforts to evangelize the be made strong." It is the fearful conseworld. Then could she silence the taunts of quence of a contempt of the gospel, that the n-sayers, and put to flight the mustering bands of the scorner will be made strong. osts of infidels and skeptics. Then, nor till He will find, as he continues of this temper of then, could she rid herself of the heaven-dar- mind, that his hardness and impenitence will ing traffic, " in slaves and the souls of men."

Connsels to Christians.

Yes.

If you always prayed to God, how is your volume. The following excellent suggestions Way in tother country, me wash me hands

Avoid producing the impression upon the mind of the sinner that his present condition is Way in tother country, me wash me hands and feet, and pray God when sun rise and when sun set, but pray in Africa no like pray in Jamaica.

What is the difference between the religion of Africa, and the religion of Jamaica?

Africa religion tell no notten about Jesus Christ. Jamaica religion make me love Jesus, cause he love me first.

Well, many think they love the Saviour and do not, but deceive themselves, now is it not so with you?

Me know me trust and believe in Christ. Me no love him in Congo.

What evidence have you that you love the Saviour now?

Avoid producing the impression upon the mind of the sinner that his present condition is mis fortune, rather than his guilt. This is often done by injudicious expressions of pity. Whit is misfortune, rather than his guilt. This is often done by injudicious expressions of pity. What all the tenderness of a heart tremblingly alive to his situation, yet maintain the honor of God. The lost and visual condition of the sinner, is the result of his wilful and determined rebellion against his disher. Show him that God's justice would shine with unclouded splendor in his eternal punishment. He has deliberately and wilfully shine with unclouded splendor in his eternal punishment. He has deliberately and wilfully the first of the god of his own free will and deliberate choice. Sinners are disposed to throw the blame of their situation upon God, while he declares, with emphasis, that "they have declares, with emphasis, that in the sinner that his present condition is his misfortune, rather than his guilt. This is often done by injudicious expressions of pity.

Whit is misfortune, rather than his guilt. This is often done by injudicious expressions of pity.

What evidence he we be saviour and the close of the will all the tenderness of a heart tremblingly alive to his situation, yet maintain the honor of God. The lost and willial the simisfortune, rath What evidence have you that you lost then, to use no expression, either in your De Holy Spirit make me new, then me know all bout Jesus.

If you obey Christ, he will save you because you are so good, will he not?

Stroyed themselves." Be exceedingly cautious, then, to use no expression, either in your conversation or your prayers, which may leave the impression upon his mind that he is excusable for remaining in impenitence. Let every thing be calculated to justify God, and condemn the sinner—to show him that God, is condemn the sinner—to show him that God, in right, and he is wrong—for this is the solemn

Do not think you have accomplished you-I might give other examinations equally interesting, but perhaps these may suffice to awaken an interest for that dear people.

Let us praise God for what he has done. He brought about this glorious emancipation, that has removed the bolts and bars which that has removed the bolts and bars which Especially avoid any common-place remarks shut ou; the truth. Nothing now is wanting just as you are about to leave him, after a so complete the scene, but faithful, devoted missionaries to go, relying on God, to preach the gospel, established to dissipate serious impressions.

sionaries to go, relying on God, to preach the gospel, establishe chools, and instruct the ignorant.

Emancipation has lit up joy and gladness among all parties, ages and sexes, and paved the way for future prosperity. True, there has been a falling off of the exports for two verrs past, and a great commercial distress. has been a falling off of the exports for two years past, and a great commercial distress. And why? An unprecedented drought has dessolated the fairest portion of the island. And more than 25,000 laborers have been withdrawn from the estates. The men laboring on their own provision ground, the of their prayers, it is generally advisable to conceal the name of the individual.

ing on their own provision ground, the women attending to their domestic concerns, and the children being sent to school.

The importers have also overstocked themselves with goods, while the war on the continent shut up some of their markets, and the British manufactures monopolized the rest.

I was so circumstanced as to become acquainted with most of the prominent men of business, being near the centre of the island, and near where the most important court was held every quarter.

When any gentleman came to that court, he being near me, wished to be introduced, to inquire about our affairs in the U. S. And many were induced to see the eccentric and many were induced to see the eccentric and many were induced to see the eccentric and movel person who had formed a total abstinance. pride, censoriousness, frivolity, artfuln

* Hints to Christians, p. 53

Laconic Sermons on Revivals. No. 2.

Beware, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. Acts. 13: 40, 41.

Were it not for the ancient records in the which they have so long labored and prayed, and they wish for nothing more. They are pear more like a new thing. This opposition began at the fall of man, and was apparent in the spirit of the old serpent, who envied Civil improvements are every where being Eden. This spirit soon discovered itself in ade. The forest is falling before the axe of the conduct of Cain, who hated his brother Abel, and slew him. And wherefore slew he What a contrast between their present and his own works were evil, and his brother's him? The Scripture informs us. "Because former state. Formerly these poor laborers righteous. The same enmity of the natural dities. Now they are immortal beings. of genuine religion, and is not therefore to be heart is always more rampant in revivals

ondered at in our own times. Those who assert that revivals of religion splendor of the Sun of Righteousness dispels neither what they say nor whereof they afed abroad in the land unblushing. Now vice Testament with a candid mind, or they would and crime hide themselves in shame, and sink have believed that the apostle Paul, who was away in oblivion. Formerly insurrection and himself a monument of the grace of God, a tumult, riot and disorder confused at noontide, and dark forebodings startled the mid-night become a zealous preacher of a gospel which slumbers. Now peace and concord and re- the Holy Ghost accompanied by revivals of ciprocal affection while away the day, and religion effected under his own divine agency calm to sweet repose the night. Formerly, the power of the Spirit of God. The text is a instruments of death glittered in every sun-part of the sermon, which Paul preached in beam. Now they are left to corrode in for-Antioch to a synagogue of Jews. He warned getfulness. Formerly trembling got hold of them to beware of that unbelief the cherishing the people, and fear made all their bones to of which would be visited by the divine disshake. Now confidence and happiness reign pleasure. Some of the Jews believed from his discourses to them afterwards, but the But why these sudden transformations, great majority of them rejected his testimony. crippled her energies and debased her sons religion among the Gentiles at Antioch exover her destinies? What has stayed the pes- a persecution against Paul and Barnabas who political constitution? Freedom, FREEDOM, coats. What a remarkable similarity is here manifest between the unbelieving Jews and a

Whoever will examine the New Testal increase. How kind then is the warning, Pilston, Me. March 7, 1842. J. WESTON. that we make not the things of God and reli-

gion those which we despise, and reject from happy to embrace it. Our prayer is for window our careful attention. Jesus said to his disci-ples, when he sent them forth to preach his wisely in this as in all other cases. We feel that cospel, "he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. And into whatsoever city or house ye shall enter, and they receive you not, when ye depart out of that house or city, shake off the dust of your feet against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomerrah in the day of judgment than for that city." What an awful citation is here made by Jesus Christ to the day when he shall judge the world, presiding as the living and the dead. Let those who make the fearful threatenings of the goswho make the fearful threatenings of the grade grade, remembering that the pen of inspiration, and declared that "he that winneth souls is wise;" and "knowing the terrors of the Lord we persuade men:" and we believe that to win and to persuade is better adapted to seeme the accomplishment of an object, in ordinary cases, than an opposite course. who make the fearful threatenings of the gos-who make the fearful threatenings of the gos-with others of the same spirit. And in conheir sport and merriment, carefully examine the New Testament before they meet in eternity the God against whom they blaspheme.

The Sandwich Islands.

We find in the New York Evangelist. fraught with pure and noble sentiments on the subject of slavery, which are fearlessly expressed, and yet in language unexceptionable President, REV. T. Coan, 2d Vice President, table results flowing from the system of REV. L. ANDREWS, Rec. Secretary, Mr. S. N. slavery." CASTLE, Cor. Secretary. We wish our read- To such sentiments, who can do less than us and intelligent men, between whom and and wide-spread interest felt throughout the in all our extended borders. earth, where man is civilized and free, on the subject of American slavery. It tells a story which no American can shut his ears, and not be recreant to himself, his country and his tself. They write as follows,

eing put forth. And we feel that it is proper illegal, subjecting the importer fellow-men. God has made it our duty and privilege to seek the happiness of every human being. This is the great object at which every benevolent man and institution aims, and with these views, we have felt it to be our duty to bear testimony against slavery, and we know of no more unexceptionable method of accomplishing this object, than by sub-out to support this instrument. But does his sive of our views upon this subject."

hey say, "We believe it to be one of the great benev-

good can result from an anti-shavery organ- this stand on as fair a basis as the resolution ization at the Sandwich Islands?" And they of Henry Clay? give, among others, the following reasons for hich all must admit are good and conclusive.

"By taking this stand, we put it out of the ower of any one, to plead our silence upon the ubject of slavery as a tacit approval of it. We do not suppose that it would have been the Convention of Baptists in Penn Yan. ion, that we favored the institution, even had we not taken any order upon the subest men, as we have reason to believe, contend

Again, it will encourage and strengthen those

Should it be said by any, that our number is Tippett Sunderlin, Treasurer. tant from all the fields of action, that in this respect our influence will not be felt, we would eply in the language of Scripture, "A man sharpeneth the countenance of his friend," and general experience tends to establish the justice of the remark.

It accords with our constitution as social eings. If a man is engaged in the accomplish. ent of an object, he is encouraged to know that others sympathize with and wish him suc-

for the salvation of the heathen, who does not Baptist Register in refusing to plead the cause feel strengthened by knowing that he has the of the oppressed, to speak for the dumb, and sympathy of Christians in his efforts to do good thus to rebuke sin in high places as well as low, and their prayers for his success, although they may be thousands of miles distant from the scene character, and is exerting an influence well calof his labors. In our opinion there is no man culated to strengthen the slaveholding South and f integrity of character, however humble his the pro-slavery North in their dete station, but may do good in a benevolent cause brave the righteons influence and designs of the to which he may lend his influence."

upon them."

heir own, they say,

we do not understand why the common practice of the New York Baptist Register, and the of operating by societies, or in bodies, or why Christian Reflector, requesting their publicambined action will not be proportionably more tion. efficient than individual effort in this, as in othe, ases. We felt it to be our duty to bear testimony against slavery, and know of no better way than the one which we have chosen. If Rev. C. W. Denison is to be installed and to hold ourselves open to conviction, we commence at 2 o'clock P. M. Elder Kaspp is aball, if convinced of its superior excellence, be to preach the sermon.

clusion they say,

"We can all unite in supplication to God for the enfranchisement of the oppressed e where: but especially as citizens of the United States, rejoicing in the prosperity, and mourning over the adversity of the land which gave birth, and to which we feel bound by many and strong ties, we cannot but deeply deplote that the withering influences of slavery are spread the withering influences of slavery are spread over so large and fair a portion of our country's inheritance; and our hope and prayer is that the pressed, and yet in language unexceptionable and kind. The letter is accompanied with an official record of the formation of an antislavery society at that place, including its constitution, and the names of its officers and constitution, and the names of its officers and the slaves may be consummated by the emancipation of the latter from the mental and physical disabilities and degradation under which they labor, and of the masters and the slaves may be consummated by the emancipation of the latter from the mental and physical disabilities and degradation under which they labor, and of the masters and the slaves may be consummated by the emancipation of the masters and the slaves may be consummated by the master may be consummated by the ma embers Its officers are Dr. Thomas La-FON. President, REV. J. S. GREEN, 1st Vice and history and experience show to be the inevi-

rs to know what are the feelings of our heartily respond? Surely it is a shame to us, Missionaries, when from the distant places of the earth, freed from the local prejudices and men for the enslaved on our soil, coming net to the ensured on the local preparation men for the ensured on the midst of the from the rock-bound isles, in the midst of the ect here, they look back upon the land of vast Pacific, awaken in our bosoms no kindred. their nativity, and contemplate this evil, over impulses—no corresponding emotions. What which thousands in America are so quietly a cold and selfish heart must that be, which sleeping. This important movement, among longs not, and prays not, for the coming of that period when the curse shall be removed reselves are reared impassable mountains, —the foul blot wiped away—the enslaved and rolls a mighty ocean, shows the intense made free, and nothing left "to hurt or destroy,"

A Word on Slavery.

"There is no flesh in man's obdurate heart " God-a story which the whole world is learn- It is often said that the North has no right to ing to repeat, and will, ere long, compel us to interfere with the institutions of the South, ear, whether we like it or not. The first and that the Constitution of the United States paragraph of the letter referred to above, is a guarantees to the slave-holder the immunity atement of views on the subject of slavery of holding in perpetual bondage the flesh and blood which he claims as sole proprietor "We believe the system of slavery to be one There are many persons who hold the Constif great and almost unmitigated evil to all who tution in higher estimation than they do the We do not regard immutable law of God; but let us examine the evils flowing from the system as abuses this instrument of human wisdom. It does cidental to it, and not necessarily connected not name slavery in any one of its lines; the with it, but as a part of the system itself, and word is of too fearful import to be mentioned the legitimate and inevitable consequence of its by the wisdom of the Convention; it however, acknowledged the right of our citizens This system is almost as wide spread as the to import human beings for the purpose of earth itself, and calls loudly for the efforts of slavery till the year 1808. After this a law hilanthropists in its entire abolition. Such of Congress was enacted, the date of which is efforts, in various forms, are to some extent not recollected, making such importations being put fortal. And we can the state of the world, and as the liberty given to the slave-dealer to trade question. We are citizens of the world, and as such, clothed with high responsibilities to our in human flesh for a certain period, in a moral fellow-men. God has made it our duty and point of view, shall we say that the Constitu-

od of accomplishing this object, than by sub-scribing a preamble and constitution expres-oath to support this instrument. But does his oath in:ply that if he should discover an error in the Constitution, he is forbidden to make an With regard to the anti-slavery enterprise, effort for its amendment? What has an honorable Senator lately done in Congress? The "We believe it to be one of the great in com-ilent enterprises of the age, and that in com-non with the Bible, Tract, Missionary, Temper-the several States for their ratification, declarnce, and every other kindred institution, aiming the power given to the President to veto ing at the temporal and eternal happiness of man, it must be crowned with success, before the single object atwhich all ultimately aim can be attained." They then consider the question, which claring that after a limited time there should hey rightly suppose may be asked, "What not be a slave in the United States,—would not

Ye friends of human liberty, who detest the sin of slavery while ye limit yourselves within the bounds prescribed by revelation, fear not to do your duty.

Feb. 10th, Convened at Penn Yan. Prayer by the moderator. Fifty-nine additional ect—but at a period when some good and hon-were then received as members of the convention. Committee reported a constituti for its scriptural sanction, we cannot tell what use might be made of our entire silence.

(which is too long for insertion.) The following officers were then appointed in conformity who are laboring for the abolition of slavery, to the constitution, R. P. Lamb, President-know that they have our sympathy and A. W. Sunderlin, Davison Mosier, S. Adsit, Vice Presidents. William Frary, Secretary,

The following resolutions were then adopted. 1. Resolved. That we as Christians are loudly called upon to be much in prayer to the Almighty God for the speedy and peaceable re-

moval of the incubus of slavery from our 2. Resolved, That we as abolitionists cherish none but the kindest and most fraternal feeling towards our brethren at the South and North who differ from us in their views of abolition.

3. Resolved. That we consider the time serving There is probably not an individual, laboring policy adopted and pursued by the New-York friends of God and of man, and thus to perpet-In a subsequent paragraph, they speak of slave-holders, and say. Our prayer for them is that they may remember the poor, deal justly, and love mercy, that the blessing of the spirit of true religion, and unless its manner. justly, and love mercy, that the blessing of agers do speedily adopt a more liberal course. many that are ready to perish, may come touching the abolition question, we shall feel Of those whose views do not coincide with neir own, they say.

4. Resolved, That a copy of the doings of "We do not condemn them; but for ourselves this convention, be forwarded to the pub

R. P. LAMB, President. WILLIAM FRARY, Secretary.

there is a more excellent way, we rejoice in it; this day (Wednesday) as Pastor of the Baptist and as we sincerely desire to know the truth, Church at Newton Upper Falls. Services to

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the preaching The impl Mr. K. end doctrine refi teaching fals ciple for wi Election sho as lying at th presume the purpose of race: but the pose concert rm us. Ti tion of our ra quence of thi out of a hur same number the vain subt of this serme which our & to me except

him." Perhi favorite pass bility to which imply any na conie to Ch disinclination the sinner of bly implied i of the Purita willing that doctrine in h vious occasio divine sover the duty of p tercessions (of Christ tha sinners for the Lord th sented to Go spare them, do unto thy eignty? Is creation of

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· COWPER.

constitution, ion adopted The followb, President. er, S. Adsit. ns are loudly r to the Alpeaceable rery from our

aternal feeling th and North of abolition. e time serving he New-York ead the cause e dumb, and s well as low, the Christian ence well caling South and ermination to designs of the hus to perpetvery); we reas opposed to iless its manwe shall feel sense of duty.

the publishers ter, and the heir publicaresident.

be installed f the Baptist Services t der Knapp is

The Doctrine of Election.

Puritan on this subject, in connection with tized before he left. Affectionately Yours, the preaching of the Rev. Mr. Knapp. The implication in these remarks is, that North Adams, Mass.

Mr. K. endeavors to keep out of view the doctrine referred to. He is not charged with teaching false doctrine, but much truth is said to be embodied in his discourses. The principle for which the Puritan contends is, that purpose of God to save a part of the human race; but there are many things in this purpose concerning which the editors cannot inform us. They cannot tell us what proportion of our race will obtain salvation in consequence of this election, whether it will be one out of a hundred, or ninety-nine out of the same number. On Thursday last, the writer heard Mr. K. preach an excellent sermon on the value of the same number of the value of the same number. On the value of the same number. On the value of the same number. On the value of the preaching of bro. Knapp. We were so much interested in its contents, that we resolved at once to secure a copy, and present extracts from it to the readers of the Reflector. The following portions of it were kindly furnished us, by the recipient. The letter is dated the value of the the vain subterfuges by which the impenitent endeavour to hide their guilt. In the course of this sermon, Mr. K. alluded to this text, in which our Saviour says, "No man can come to me except the Father who hath sent me draw him." Perhaps this is with the Puritan a favorite passage. Let the editors candidly listen to what Mr. K. said. "The impossibility to which the Saviour alluded does not imply any natural incapacity in the sinner to come to Christ, but a moral incapacity or disinclination. The necessity of divine influence was indispensable because without it the sinner never would believe in Christ." Is not election and divine sovereignty forcibly implied in Mr. K.'s remarks. The editors of the Puritan, while they preach election in their own way, ought to be good naturedly willing that Mr. K. should preach the same doctrine in his own simple style. On a previous occasion the writer heard Mr. K. preach divine sovereignty in a valuable sermon on the case of the church, and in the lecture room, all at one and the same time.

Agreat conversion took place at Monument St. Althe ave anxious seats in the gallery and in the body of the church, and in the lecture room, all at one and the same time.

Agreat conversion took place at Monument St. Church on Sabbath morning week. The person was an old salt—Capt. L. our harbor master. I knew him well, and a desperate sinner he has me will an one and the same time.

Agreat conversion took place at Monument St. Althe ave anxious seats in the gallery and in the body of the church, and in the lecture room, all at one and the same time.

Agreat conversion took place at Monument St. Althe ave anxious seats in the gallery and in the body of the church, and in the lecture room, all at

Are the editors wise enough to give us all praising him for his mercy and goodness. degradation of the idolatrous heathen. the reasons of this most wonderful diversity? Whilst they dwell in their preaching with elopreachers of abtruse metaphysics.

K. in four places of public worship in this city and he thinks these gentlemen may quiet their minds with the assurance that Mr. K. does not recommend sinners to do any thing in a way of merit and that he is neither an Arminian recognition. The dogs have ceased to bark—those in sheep's clothing utter faint notes of disapprobation—the freedom of the pulpit is maintained, the independence of the churches

For the Christian Reflector.

comes upon him. Revival in Nantucket. Sir, as you are receiving revival intelligence Baptisms. from various sources, I have been thinking it friends of Zion to know that God, of his rich mercy is pouring out his Spirit upon this island of the sea. Before the commencement of the province of the sea. Before the commencement of the province of the sea. would not be otherwise than gratifying to the land of the sea. Before the commencement of the new year, the church seemed to be wakeing up to a sense of their duty to God, themselves, and their fellow-men; some sinners were awakened, backsliders were restored, and a few were rejoicing in the pardoning mercy of Christ; but all this seemed to be as a few drops before a more plentiful shower, a preparing of the way of the Lord. On the first Monday in January we assembled in the N., "that you, who have passed so much of ring of the way of the Lord. On the house of the Lord, for fasting and prayer, and our little band were truly with one accord in one place in prayer; the good Spirit was evidently with us, and that to bless, and at the close of the evening meeting more than 20 are here, in the place of your nativity, among those who love you, and more than all, accepted of the blessed Saviour?" Four weeks retired to the enquiry room, with the enquiry in their hearts and upon their lips, what must we do to be saved? After giving them appropriate council, we howed together before God, and before we arose some were ready to exclaim. Bless the Lord O award for the council that the Holy Spirit searched him out, and he began to tremble. His convictions increased until they led him to the howest Council they led him to the howes exclaim, Bless the Lord, O my soul, for the work until they led him to the house of God, to the he has done. We continued our meetings every evening through the week, although I had no assistance but the brethren and sisters of the church; the work gradually increased, until sixty had indulged a hope in the Saviour, this occasion, who as yet but imperfectly The case of a young German, baptized on when for a week it remained stationary, and speaks the English language, was peculiarly we began to fear that the cloud had passed interesting, especially as illustrating the force over; our joy was turned into mourning, and of truth with reference to the ordinance he our songs to expressions of grief. Last Sabbath was now receiving. While attending the

Dear Brother.—The Lord is blessing the people of my charge with the outpourings of his Spirit. A goodly number of souls have been hopefully converted to God, and many of Boston, and thousands in the county, have others are anxiously enquiring what they must do to be saved. Last Sabbath I baptized he looked down from the gallery and witnesseight willing followers of Jesus, and a number ed the baptism of his wife. A direct allusion

Lord in this solemn ordinance. attending a protracted meeting in Tyringham the enemies and contemuers of religion, he nessed a rich harvest of souls.

charge of heart, among whom were found the his hand, pronounced his name, the number nfirmed infidel and sceptic. The work has and street of his office, and the significant decbeen gently progressing during the winter. laration, "every body knows him."-"Yes, A number of the above converts have already and I may add, Gop knows him." been baptized by their beloved pastor, Who are the Christians that do not sympa-

There has also been a pleasing work of ed by events like these? But we remember

The writer has noticed some remarks in the dulged hopes, five of whom we learn he bap-

Election should be kept in much prominence, as lying at the foundation of the gospel. We presume the Puritan would define it to be the

the vain subterfuges by which the impenitent endeavour to hide their guilt. In the course

divine sovereignty in a valuable sermon on deep sense of sin. The sermon being over, the duty of prayer. He enjoined it on Christians with much solemnity, that in their in- noticing much feeling throughout the house, tercessions for the salvation of sinners, their rvited the anxious to come forward. The Capt. great plea with God should be, in the name was the first one to start. When abouthalf way to of Christ that he would do the work of saving the altar he swooned, and cried out in the lansinners for his own glory. He judiciously guage of the poor publican, "God be merciful," alluded to the prayer of Joshua, who, when the Lord threatened to destroy Israel, pre- 30 or 40 persons went up to be prayed for, He sented to God his own glory as the motive to has been actively engaged in the good work

spare them, in these words, "What wilt thou ever since.
do unto thy great name?" What event is The Congressional Temp. Soc. held a meeting there in which we may not see divine sover-tignty? Is not sovereignty manifest in the creation of angels and men? We trace it in

all the events of providence, in the wealth of one man and the poverty of another, in the capacious intellect of Sir Isaac Newton and thankful to him as the instrument in God's hand of converting my poor soul. Tell him he has my leges enjoyed under the gospel and in the prayers—tell him my mother, sister, brother and cousin, are now with me on the Lord's side,

The present week is the last of Mr. quence and power on election, we kindly caution them not to be wise above what is written. If Mr. K. is one of the small preachers of the day the editors of the small preachers of the day the editors of the small preachers. ers of the day, the editors are requested to at Green St. Church (Rev. Dr. Jenks'). He inquire whether his success may not be over- is now where, two months ago, mobs honored ruled to humble the pride of the unsuccessful him with their shouts, and the police with their assistance. How complete the triumph The writer has heard the preaching of Mr. which God has given him over his enemies. of merit and that he is neither an Arminian nor an Antinomian, nor a Free willer, and it is preserved, and what is more than all beside, a multitude of precious souls have been converted to God. Br. Knapp will leave Boston with the prayers and best wishes of hundreds who at his coming neither knew his name nor cared for his reputation. The blessing of thousands that were ready to perish

The ordinance of baptism was again admin-

the church betook themselves to the throne of Grace, and most earnestly prayed that God would not leave them. Their faith became that he felt it his duty to go among his own strong, and in the evening their hearts were people, a Lutheran congregation at the south made glad by beholding the great increase of part of the city, and was told in reply to follow enquirers, since which time the revival has opened a new aspect, and Christ has been would be most happy and useful. He accordriding forth from conquering unto conquer ingly left the Baptist meeting. But after some We have already added 27 by baptism, and have more than 20 candidates that will soon follow. Yours truly, DANIFL ROUND. ings but those of the word and the Spirit, was this interesting son of another land and lan-

For the Christian Reflector. guage, led into the path of duty. e are waiting an opportunity to obey the was then made to him by the Pastor, which, Some months since I had the pleasure of heart; and though constantly mingling with in connection with Br. Higby, where we witessed a rich harvest of souls.

Nearly forty there gave evidence of a hundreds of hearts, as Bro. N., having taken

thize with us, in the joy and gratitude inspir-

that some nine or ten years since, when a protracted meeting was held in Federal. St. Baptist meet- world. ted meeting was held in Federal. St. Baptist meeting-house, Rev. Mr. Winslow of this city having preached, that the Pastor of the church, the Rev. Mr. Malcom, requested that those hearers in a very satisfactory manner. There is danger be prayed for would stand up. A number did while the assembly generally kept their seats. It is not however remembered that the Pastor was censured in the public papers, or made the subject of general remark on that

not my intention to call hard names. It is unprofitable business. Our object is to lead men to sobriety; to call them away from the means of interiorism. the means of intoxication. Calling hard uate. names has no tendency to either one or the other. It neither enlightens the understanding, nor improves the heart. It irritates, but it. does not make serious. We would not call a man a murderer; still, if by the plain exhibittion of truth we drive the conviction into his heart that he does that which is as bad as murder, the fault is not in us."

Contents of the Christian Review. ART. I .- Remarks on the Book of Daniel.

This article is quite elaborate; and, if we nistake not, calculated to attract the attention of Biblical scholars. From the days of Jerome, down to the last number of "the Second Advent of Christ," the Book of Daniel and the Revelation of John have had so that Revelation of John have had no lack of in-terpreters and commentators. But it is neverheless true, that no parts of the Bible have the present oppressive tariff on books. een explained so little to the satisfaction of dently studied the subject, long and thoroughly; of the work. and, although we cannot say that all of his interpretations are correct, or at least, that who have written commentaries on the prophetic parts of Daniel. Many of the millennial that Onesimus is universally approved. theories must be exploded like bubbles, as they are; many prophecies of the sudden downfall The Baptist Missionary Magazine. of the Pope, and the overthrow of the Roman Church, at a specified time, and the speedy attention to the Baptist Missionary Magazine close of the present dispensation, must find for March. On the cover of that number (and

the genuineness of the several parts of the book, he proceeds to the consideration of the four kingdoms, represented by the vision of the prophet; especially the fourth. Contrary to the opinion of most interpreters, both ancient and modern, he does not regard this last as being either. Person of Christian masters in reference to their Slaves considered. By Evangelicus."

This advertisement is accompanied by strong recommendations of the work, which are said to be from "distinguished men and periodicals, both at the North and South." Extracts are supposes to be as follows:

1. The Babylonian, or Chaldee-Babylonian; 2. The Medo-Persian;

3. That of Alexander;

4. That "of the Greeks," his successors,

and terror of the Jewish nation. The 2,300 and unsound in theory.

days mentioned in Dan. 8: 14, as being the time of the continuation of the vision recorded liberally paid for by the publishers of the work? morning and evening sacrifice, as the original the foreign heathen! text seems to imply, which would make the time only 1,150 days. Adopt this interpretation, and what will become of the theories Magazine, or Christian Review, or Mothers' not only to confine the time to literal days, case as in the other. but also to reduce their number one half!

him. The idea that an educated Christian minister, and his intelligent deacon, should believe in the propriety of such an absurdity—as re-baptism, never once entered the mind of Brok.

He supposed of course, they had renounced sprinkling, as baptism, and were conscientiously desirous to obey the gospel rule. And being always ready to every good word and work, Bro. K. consented to their proposal without hesitation. We presume the deacon is a Baptist, so far as this ordinance is concerned, but what the minister is it would require a new that the minister is it would require a new that the minister is it would require a new coined word, perhaps to say.

The Christian Watchman informs the public that the revival in this city is going on in a "quiet and pleasant manner." Does this mean that some of the measures of Mr. Knapp are adopted in a quiet and more private way than is practised by himself. It is recollected that some nine or ten years since, when a protractive of the most important and striking the proposition of friends in another world.

in writing on this subject, lest the imagination be indulged too far; but the writer has been, generally, careful on this point, and his closing remarks are particularly apposite.

ART. III .- Monasticism. Monasticism is here correctly represented, as not being peculiar to the followers of Chris-HARD NAMES .- Mr. Pierpont understands tianity; having been practised long before the numan nature. At least he knows what sort age of the Apostles. Its history, causes, and of language is most likely to convince and results, are successively and ably treated. We ersuade. He commenced one of his most cannot forbear expressing a wish that the same loquent speeches, at the recent session of the vigorous pen, which has here traced the causes Maine Temperance Convention, in the folowing admirable manner. Said he, "It is employed in exposing another feature of Popery,

ART. IV .- Missionary Memoirs. By the

A theme not yet exhausted; an elevated and nnobling theme. ARt. V .- Funeral Orations.

The writer tells us that his story is but half told; we hope to see the remainder hereafter; especially the historical part. The subject is nteresting, though rather unique.

ART. VI.—Life and Character of Rev. Dr.

ART. VII .- Duty and Rewards of Original Thinking. By the editor.

ART. VIII. - Literary Notices.

ART. IX.—Literary Intelligence.
We have here the gromise of better things in

There is also the usual quarterly list of candid and inquiring minds, as the prophetic portions of these two books. Some, to sustain stituted, and dedications. It is not, however, favorite theory, have committed gross vio- very complete. It may be difficult to obtain lations of the laws of exegesis; contradicting, these statistics; but a list embracing as far as in one place, their own interpretations in possible, the whole denomination in this country, another. Others have distorted history, and wrested the Scripture, to give plausibility to a to the permanent value of the Review. We can ancied coincidence between prophecy and its not close this notice without expression a hope supposed historical fulfilment. Many a commentary has only served to throw a thicker and more impenetrable darkness over the text, more impenetrable darkness over the text, abounding in mysteries quite as inexplicable as the prophecies they profess to elucidate. The writer of this article seems to be passing through a land, with whose paths, bearings, and localities, he is quite familiar. He has evinot forget to furnish his quota for each volume about studied the subject, long and thoroughly;

they are all capable of demonstration, yet it is not too much to assert, that no article on this subject has recently, if ever, appeared on this subject has recently, if ever, appeared on this side of the Atleration of the side of the this side of the Atlantic, of equal importance with this. If the ground which the author takes be tenable, there has been a pitiable opinions widely different are entertained conwaste, both of brains and stationery, by those communication below will correct the impression

It is with great reluctance that I call public their support elsewhere than in the writings of this prophet, or be discarded as fanciful hypotheses—baseless visions of dreaming, fanciful critics. cent work on slavery, entitled "ONESIMUS; After noticing the controversy respecting Or the Apostolic directions to Christian masters

being either Pagan or Christian Rome; and given from these testimonials of approbation; furnishes an epitome of the history of the na-tions of the East, for 2000 years B. C. to show the reasonableness of his own theory. The of it: "It is just and philosophical, free from four kingdoms really designated by the vision, fanaticism, (!) and enlightened by the pure spirit of Christianity as well as by correct general information on slavery. It is the pious friend of both master and slave."

All the other extracts are in a similar vein. Now as an abolitionist and a friend of Baptist pecially the princes of the race of Seleucus Missions, I do not object to any "individuals" and of Ptolemy, the son of Lagus.

The "ten horns" of the fourth beast, he any other work, on any subject whatever; but upposes to be, not ten kingdoms, but ten kings, I do seriously object to their using the cover of of the Dynasty founded by Seleucus I. Nicator, the Missionary Magazine to publish among the and extending to Demetrius I. "The little horn," mentioned in Dan. 7: S, he regards as is believed by thousands of the friends of indicating Antiochus Epiphanes, that scourge missions to be to a great extent false in fact

in this chapter, or rather the continuation of that but increases the difficulty. It shows the the things indicated by the vision, he regards guilt of taking money obtained from publishing the things indicated by twiston, no regards as signifying, not 2,300 years, but only so false views of the greatest sin of this nation, many literal days—or rather 2,300 times of to aid in circulating the professed gospel among

of friend Miller-et omne id genus? This in- Monthly Journal, an advertisement of a REVIEW terpretation is sustained by an elaborate chron- of Onesimus-would it be admitted? Clearly not. ological argument; but truly it was unkind, But it would be as just and expedient in one

It is needless, however, to multiply words.

public eye. But we are fearful lest we should overdo this matter-lest we should disgust spare no pains to merit the commendations which they so freely bestow.

Revivals are multiplying and progres- larboard paddle box partially stove in. sing in all parts of the country. Baptisms and Philadelphia. We are informed that God fearful violence on the 11th; and at six o'clock val there is progressing with renewed officers decided upon returning, and putting into power. A glorious work is also in progress Cork for repairs—the rudder being completely at New England Village. A friend writes twisted and useless, and the sea running very us from East Avon, N. Y, that the Lord has revived his people in that place, and a number of the property of the propert revived his people in that place, and a number of souls have been converted.

WHAT IS THE REASON OF THIS?-The N.Y. Baptist Register reports the semi-annual sesos of the Ontario, and the Cayuga Baptist Associations; and says of the former, "Several of the churches were not represented, spirit of self-denial, and that ardent love to
spirit of self-denial, and that ardent love to
The late English papers are largely occupied
The late English papers are largely occupied sions, \$174,77. And of the latter it says,
"It was ascertained by the treasurer's re-

port, that less than \$300 had been contributed for the two objects by this wealthy Association Kent. So the future monarch, if he lives, will during the past year and at the present ses-This called forth the following res-

Resolved, That the churches of this Assocition are abundantly able, and therefore are

Charlestown. Further particulars next week.

TOWNSEND FEMALE SEMINARY .- This is ne of the best institutions of the kind in this relieve him from them. Still, the farmers have country. Ten persons constitute the Board of been blind supporters of the Corn Laws; but nstruction, and the last Catalogue gives 134 as the number of pupils.

MISSIGNARIES TO SLAVES .- The following statement, which we copy from the Recorder s an indication that the consciences of slaveholders are becoming more and more tender, that Southern men are beginning to appreciate the wrongs involved in the system of oppression which they still sustain. In our view, it is another significant portent, adapted

oppression which they still sustain. In our view, it is another significant portent, adapted to encourage the hearts of those who are praying for both the temporal and spiritual emancipation of the enslaved African.

"In the States of Mississippi and Louisians, there is a growing interest on the subject of the religious instruction of slaves, and an increasing disposition on the part of the planter to do more than he has hitherto done. In some whole expense of supporting a missionary this slaves; and in many cases, a few planters are ready to combine to a complish the same object. The missionaries too would be well supported. Where are the men who are remainded that there is more astinkation in visiting those persons that read a religious paper, than those who do not, because they converse more understantingly on the interests of religion. They standingly on the interests of religion

prace in Pittefield. Br. Smith has held a meritage there. Many have intile to the contracted meeting there. Many have inthe total part of the contracted meeting there, in some respects, is explained less to our
additional to the contracted the contracted meeting there. Many have intile to the contracted meeting there. Many have inthe total part of the contracted meeting there, in some respects, is explained less to our
additional to the contracted meeting there. Many have intile to the contracted meeting there. Many have inthe total part of the contracted meeting there, in some respects, is explained less to our
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For the Christian Reflector.

Mr. Editor,—I have not been one of your subcribers long; but since I became one your paper has been read with no ordinary interest. Indeed, I know of r.o Baptist paper in whose success I feel so deeply interested, as I do in the Reflector, and chiefly because it is friendly to free discussion, affording a chanel of communication to the public mind on all important subjects, and because of the conciliatory, but decided spirit manifested in the editorial department. I ardently hope the Reflector may have a very wide circulation; and no doubt its patronage will steadily increase, should it continue to sustain its present character. I feel disposed to exert my little influence in its favor, though distant from the seat of publication.

The above communication is from New Jersey. We have received others, of a like character, and some of them written, as was the above, for publication. We thank the writers for their warm expressions of approbation and encouragement, and highly appreciate their motives in designing them for the public eye. But we are fearful lest we should disgrated this matter—lest we should disgrate.

The Caledonia is safe!

On Friday last the steamer Unicorn entered our readers, and incur the charge of egotism. the harbor, and relieved the distressing anxiety Flattering and unqualified, therefore, as are of our citizens with the intelligence that the the testimonials of Bro. W. of New Hamp- Caledonia was safe. She left Liverpool on the shire, Bro. S. of New York, and others, we 4th of Feb. and for three days ploughed the hope they will excuse us from devoting so ocean with a fair wind and her accustomed much space to their communications as speed. But the next day the wind changed, and would be requisite to their insertion. We brought up a tremendous storm. This increasssure them it is from no want of gratitude ed to such a degree that on the 10th the fore or courtesy that we lay their letters aside, starboard, bulwarks and ice-house were carried We shall remember their kind words, and sway, the fore cabin filled with water, the spare no pains to merit the commendations -and the rudder sprung! Part of the after bulwarks, and the iron rail on the taffrail were twisted off, the wheel-house damaged, and the

In this dilemma, the ship was navigated by have occurred for several successive Sabbaths her sails, while they tried to secure the rudder in most of the Baptist chnrches in New York, with chains and bolts. The storm raged with is doing great things at Worcester. The revi- on the evening of that day, the Captain and

> of the 17th. The Acadia was got ready in a day and a half, and with the mail and passen gers, left Liverpool on Saturday, the 19th. On Monday of last week the Unicorn left Halifax for England; but on that very night she discerned a light bearing up towards her, which proved to belong to the Acadia. At Halifax, the passengers and mail were transferred to the

had. The sums received are therefore small.

For the Bible cause, \$67,14. For Foreign Missions, \$174,77. And of the latter it says, Prince was ALBERT EDWARD, after his father, ascend the throne, as Edward VII.

The Corn Law agitation continues. The cry

of distress, privation and misery, is as loud as ever. Meetings are held throughout the country, and the strongest sentiments freely uttered in th ation are abundantly able, and therefore are in duty bound, to raise annually, the sum of \$500 for each of the four great benevolent objects connected with our denomination, viz:

—Foreign Missions, A. and F. Bible Society, Education and the N. Y. State Convention."

In this city, by Rev. Mr. Turnbull, Mr. Oreon C. Phelps, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Turnbull, Mr. Oreon C. Phelps, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Turnbull, Mr. Oreon C. Phelps, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Robert A. Parks, to Miss Mary J. Treadwell; Mr. Turnbull, Mr. Oreon C. Phelps, to Miss Mary J. Treadwell; Mr. Robert A. Parks, most decided language. A London paper, in speakand transferring the manufactures to Germany A powerful revival has commenced and America; and next, that the distress thus mong the convicts of the State's Prison in occasioned falls in the first instance on the laboring man, and afterwards ascends through him to all other classes of society. But though they finally partake of his burthens, they do not

There is much speculation in the English papers relative to the late special mission to the United States. The general impression seems to be that the distinguished ambassador is empowered to offer to this country the alternative of war or peace, and that the results of the mission will soon be conclusive, one way or the other.

Parliament has assembled, and the Queen pronounced her speech, which runs as follows

and my confidence in the skill and gallantry of my Naval and Military Forces encourage the hope on my heart that our differences with the Government of China will be brought to an early terminations, and our commercial rela-tions with that country placed on a satisfactory basis.

basis.'
At the conclusion of the Speech, her Majesty withdrew from the House, and retired amidst the cheers of the assembled thousands, to Buckingham Palace.

CORN LAWS.—Sir Robert Peel's policy with reference to the Corn Law Question, has been favorably received by the House of Commons, by a clear majority of 123.

The winter in the north of Europe, which at the first sat in so rigorously, had disappointed its own prognostications and turned out very mild. There was a warm rain at St. Petersburg the middle of January—a circumstance scarcely ever known before. ver known before.

INDIA.—There is some obscurity in regard to the intelligence from India, brought by the last Levant mail, in consequence of some discrepancies in regard to dates; but it is certain that all the tribes of Affghanistan are more or less in arms against the British forces, and that the whole country is infeated with bands of desperadoes and robbers.

Transcription Intelligence has reached us of the safe arrival of the barque Gentleman at Sierra Leone, having on board the Amistad Africans.

Great revivals are prevailing in the vicinity of Washington, Pa. In some places they embrace in their influence nearly the entire population. At Beallesville, says the Washington Reporter, there is not now a man who does not belong to the church!

The Rev. GEO. H. BLACK, late Pastor of the Independent Baptist (colored) Church, died in this city on Wednesday last. A more particular notice hereafter.

BAPTISMS in the Baptist churches of New York city, during the last month. Rev. Mr. Benedict 60; Grennel 40; Bellamy 38; Tucker 4; Choules 1; Perkins 13; Hodge 25; Taylor 16; Everts, 55; Seely, 10; Abyssinian, White 1; Cone, 1; Brouner, 9; Wheelock, 20; Dunbar. 2. Total, 301.

TRENTON, N. J.—A revival is in progress among the Baptists of this city. Bro. L. F. Beecher, who was ordained over one of the Baptist churches has recently baptized 23, and many are anxious.

Thursday, the 7th day of April next is pointed by the Governor of this State as a day of Fasting and Prayer.

That N. P. Rogers, of the Herald of Freedom, must be one curious fellow. Speak-ing of a meeting beld at the Lyceum Hall in Lynn, on Sabbath evening a few weeks since, which himself and some others gave addresses, he says," The clergy and their berds of blind followers were elsewhere, on their way to the ditch, into which they will all fall. Blind leaders of the blind."

Notices.

The reventeenth nuriversary of the Rhode Island Baysist total Concention, will be held with the Baysis, Promose, on Waddenburg, April 13, at 2 v. s., Churches, on Waddenburg, April 13, at 2 v. s., Churches, on Waddenburg, April 13, at 2 v. s., Churches, incherquires a full report of their progress, &c. at least hich requires a full report of their progress, &c. at least hich requires a full report of their progress, &c. at least hich requires a full report of their progress, and the proposed of the progress of the progress of the progress of the progress of the purpose of the progress, and solicits communications for that purposes he serimon in the eventing, seconding to appointment, by ev. J. Dwelling, or his alternate, &c. T. C. Jameson.

1 Dwelling, or his alternate, &c. T. C. Jameson.

The anniversary of the Baptist Subbark School Asserta-tion of the Warren Association will take place on Thurshay, April 14, at 10 a. w., at the Pine-Street Meeting House, Providence, when reports from the different schools will be presented. Public Meeting for addresses in the afternoon, Schools, throughout the State, are requested to send in re-ports, and to contribute their share towards printing the a, throughout their surre and to contribute their surre and to contribute their surre and the present.

J. DOWLING. President of Association.

The eleventh annual meeting of the Rhode Island Impaired Education Society will be held on Thunsbay evening, April 14, at 7 r. st., in the first Baptist Meeting House, Providence.

A. CASWELL, Secretary. The next meeting of the Baptist ministers in the vicinity of Fitchburg, will be holden with bro. Oriendo Cunningham, a Fitchburg, on Monday, March Sist, at 3 P. M. Bro. B. loddard will pracch. Westminster, Feb. 28, 1842.

Card.

The undersigned, pastor of the Baptist Church in E. Avon, having providentially lost a horse, would tender his most grateful thanks to the members of the church and congregation to which he ministers, and other friends, for their timely and liberal aid in procuring another, and hopes they may all enjoy the blessing of him who has said "it is more blessed to give than to receive." A H. STOWELL.

Marriages.

Deaths.

In this city. Feb. 22, at the United States Hotel, James W. Andrews, Esq., Danish, Grecian and Venesuelan consul, at this port: Mr. Joseph Gibson and States Hotel, First Forces Boen, wife of Dr. T. L. Smith of the U. S. Mire. Forces Boen, wife of Dr. T. L. Smith of the U. S. Mir. Elisa Ann Gay, infant dauchter of Mir. Wm. Nichole, 6 days. In Washington city. Samuel Upton, Esq., 58. Mir. Upton was for several years energed in mercantile life in Dasson. In Richmond. Va.. Mr. Benjamin Philips Gardner, son of the late John F. Gardner, of Lynn, Mass., 23.

In Exeter, N. H., on Satarday morning last, of typhosid fever, Mr. Wm. H. Shackford, in the Spih year of his age, Professor of Mathematics in Philips Exeter Academy.

In Washinston, Rappabannock co. Va., 26 instant, Mr. George Fracker, son of Mr. George Demett, of Boston, 22.

COPARTNERSHIP NOTICE. THE Subscribers have this day formed a Copartners under the firm of HOFPS & ROGERS, for the perp of carrying on the Hores, Six and Ossasswell, Faller corner of Union and Handwer Streets, rear of Eaglist Chut formerly occupied by Charles Hollis HALLES MOPPS,

Jan. 4. S. W. H. ROGERS.

Doetry.

"Jesus saith unto her, Woman, why weepest thou?"

The first kind words our glorious Saviour said. When from the dark and awful tomb he rose, Were not of thunder on the guilty heads Of those, who reckless of the dreadful deed, Had doomed him on the gory cross to die— Nor of reproach to him who thrice denied That blessed name all heaven delights to laud, Nor of reproof to those who slunk away, As though afraid of haughty worms, who sat

Of late in judgment on his spotless life. Ah no.—Behold him on that sacred morn, Risen indeed-near by the opened tomb, With love and pity beaming from his eyes, While from his tongue, warm from his bursting The tender accents fall, "why weepest thou?"

O ye who feel afflictions press you down,— Who groan beneath the woes and ills of life— Who weep the death of some loved, fallen one With Mary raise to Him the tearful eye And listen to his voice-his words are peace. Boston Recorder

The Great.

Who are the great? The great are they, ith hearts from pride and envy free-Who ne'er unholy power obey, Or bow to wealth the suppliant knee:

Who covet not the applause of men-Are happy in an humble spherewith the lip or pen Debase the heart or pain the ear.

If called to rule, no selfish aim Prompts them to stand in honor's seat; True glories cluster round their name,
While grateful hearts their worth repeat.

Obituary.

The Rev. Wm. M. Doolittle

Was born in New Lebanon, N. V., in the year 1815. At the age of eleven years, and under the labors of the Rev. Charles G. Finney, he became hopefully pious, and united with the Baptist church in his native place. For the ensuing six years his piety was consistent and uniform, and his ability in prayer and exhortation was considered remarkable for one so young. During this interval his thoughts were often turned to the Christian ministry, but from a sense of incapacity for so important a trust, he studiously concealed his impressions from his brethren until frequently prompted by them to make trial of his gifts by way of sermonizing. At length he yielded to their solicitations, and after suitable trial received a full license to preach the gospel. Soon after, at the age of 18 years, he went to the Hamilton Literary and Theological Institution, where he remained about two years and made commendable proficiency in his studies. But being measurably dependent upon his own resources for the means of continuing the same, he left the Institution and went to Kingston, N. Y .- where for a year he taught a select school with flattering success. While there, he became more intimately acquainted with the pressing wants of various destitute churches and withal, being eager to give himself wholly to the work of preaching the gospel, he was led seriously to doubt the expediency of his spending the requisite amount of time for obtaining a full collegiate education in the ordinary way. Confiding therefore in his natural love of study and his habits of intense application, he concluded he might safely depend upon these, with the blessing of God, for future acquisition and success. Consequently he abandoned the idea of a regular course, and soon after received a call from the Baptist church in Greenville, N. Y., to become their minister. This call he accepted and soon after received ordination. He continued his labors in that place for nearly three years, during which time numerous and valuable accessions were made to the church through his instrumentality. In the spring of 1837 he received an orgent request from the Baptist church in Sing Sing, N.Y., to become their pastor, which, after much prayerful deliberation, he accepted, and entered upon the duties of his office with great alacrity. It was evident that "he watched for souls as one who must give account." In writing to a brother soon after, he says, "I have asked God to give me favor in the eyes of the people of my charge, and I have adopted the apostle's determination, to know nothing among them but Christ crucified." Most carnestly did he desire to see the blessing of God upon his labors, and in this he was gratified. Under his ministry that church enjoyed a powerful and protracted revival, in reference to which, in a letter to a friend, he says, "God has done great things for us. Our numbers are much more than doubled, and our congregation

In the spring of 1841 he was invited by the Baptist church in Northampton, Mass., with great unanimity, to settle with them. In writing to his own brother in the ministry for advice with regard to it, he asks, "What shall I do? I am much perplexed. I love the church in Sing Sing, and I may in confidence assure you

the largest in the place."

with the Baptist church in Conway, and nother with the Baptist church in Whatey, both of which were blest in the conersion of many souls. Soon after he comnenced a series of meetings in Northampton, which were much blest both in the revival of religion in the church and A few days before he finished his labors, in the conversion of sinners. He con- he arose in his desk after sermon, and tinued preaching the gospel and visiting sung the same, with peculiar animation from house to house, warning the impen- and pathos, and some from that momen tent, conversing and praying with the regarded it as prophetic of his death. Inanxious, until he became exhausted and deed the remark was frequently made fainted under his accumulated toils. In that he seemed to be doing his last work. his preaching he emphatically taught the He continued gradually to decline until people knowledge. Possessing a remarkpeople knowledge. Possessing a remark-ably well balanced mind, a strong mem-o'clock, he quietly fell asleep in Jesus. His last words were expressive of a wish ory, unusual power of analysis and concentration, a commanding voice, and that the revival then in progress in withal an attractive and forcible manner of delivery, he easily secured attention and into the other churches in the place. ces of his hearers. In his study he was found access to the hearts and conscienmuch at home. He loved study, and preeminently thought for himself. Few complete. He rests from his labors and men under the circumstances have exvering application. In the investigation with an irreparable loss, and are in deep of some favorite subject, he would often sit at his desk from four to six hours without intermission. Indeed, whether in inclement, a numerous company attended his study or by the way side, whether alone or in company, he was perpetually evolving the meaning of some passage of grave. Several ministers were present, Scripture and arranging sermons. Hence he was accustomed to have numerous gregation, felt themselves to be hearty well-digested discourses prepared beforehand, and was always ready to preach. He was remarkably familiar with the Rible, and may be said to have "been mighty in the Scriptures, from which his sermons were richly interwoven with appropriate and varied quotations. In prayer he was unusually gifted, and in his listers of the gospel, waiting the morning addresses to a throne of grace would often make his hearers feel that they we doubt not, enjoys delightful commuof the great Jehovah. In the chamber of

his instructions. In his intercourse with his people, he xhibited the familiarity and kindness of brother. He could be cheerful and yet sedate, dignified and yet unostentatious, courteous and yet faithful, and he always made those who shared his society feel that they were conversing with a friend. His views of a Christian minister were elevated and impressive, and those best acquainted with him know that he was ardently devoted to his calling. He felt his responsibility to God and the church, to preach the gospel, and emphatically magnified his office.

his society and labors felt and acknowl-

edged the consistency and appositeness of

once exemplary and affectionate. He to become enshrined in the affections vour readers. of her whom he has left a disconsolate and lonely widow; and in view of the circumstances, it is not surprising that her From Rev. Duncan Dunbar, Paster of the Mc. Dougal St. hereavement is well nigh insupportable.

him, and it might be said, that "through fear of death" he was at least occasionally "subject to bondage." He would sometimes observe to his friends that he did bundar, and assure the Convention of my not fear to be dead, but that he could not endure the thought of dying without by your meeting.

Dunbar, and assure the Convention of nearty co-operation in the object contemplate by your meeting.

JAMES L. HODGE. warning. In his last illness, however, e fear of death was taken away, and he conversed freely and familiarly of his

with impressive solemnity, and joined in

On Saturday and Sunday he was quite work of spreading the gospel in all lands; with left no special uneasiness withholding of the Lord's money, will be the effect. On Saturday and Sunday no was unwell, but felt no special uneasiness effect.

The whole Radnor Church are in favor of the state of the physician was called, who pronounced his complaint the lung fever, and spoke of the symptoms as alarming. With the exception of two or three brief seasons of aberration, he retained his reason to the last has increased from a handful until it is From the nature of his disease he was able o converse but little. While his friends continued to cherish hope of his recovery, From the nature of his disease he was able to converse but little. While his friends continued to cherish hope of his recovery, he repeatedly affirmed that it was his last sickness. He would frequently exclaim "I would not live always," and on Thursday evening, three days previous to his death, he observed to a brother who was with him, "I should like to die to night." The next moraing when prayer was proposed, he replied "that's right, but be the total, not merely by the laws, or rather by the inhuman violation of all law of civil so-tiety, but by the sentiments and usages of men professing godliness, and even professing diminsters of the gospel of love and peace?

My soul sickens at the remembrance of many a tale of oppression which broke upon any ear during my late travels in the Western valley. Let us rejoice to find a feeling of sympathy kindling up in the hearts of the brethren and sisters of New York. To me the indications appear conclusive, that the Sing, and I may in confidence assure you that it would, in my estimation, be ainful for any people to love a minister more ardently than they do your unworthy brother. I fear to leave them, yet I think, perhaps, I might be more useful to the church in N." At last he complied with their request—and entered upon his labors. Here he found work that demanded his undivided attention and energies, and he applied himself to it with astonishing ardor. Nor were his labors worthy of note that of late he would swill soon be wiped away. Our barbarous will soon be wiped away. Our barbarous

" What is this that steals, that steals upon my frame-

That soon will quench, will quench this vital flame-Is it death, is it death?

From every pain and sorrow free-I shall the king of giory see; All is well, all is well."

Northampton might continue and spread His departure was like the calm and clear his works will follow him. The little church of which he was pastor have met mourning. They need the sympathies of God's people.

Notwithstanding the day was severely his funeral, and followed him to the who, together with the church and conmourners. The Rev. J. G. Warren, of Cabotville, preached an excellent sermon, from the words, "To die is gain;" after which the remains were interred amid sighs and tears. This devoted servant of the Lord now lies in his quiet resting place, near the graves of the lamented of the resurrection, while his pure spirit. nion with Christ and the redeemed on high. Farewell, then, thou loved one. sickness he was at once kind and sympahising, yet pointed and faithful. In the the trump of God shall awake the sleeping conference and inquiry room he was pe- dead. Thou being dead will continue to culiarly felicitous, and those who enjoyed speak to us.—Communicated.

Miscellann.

For the Christian Reflector. The Hamilton, N. Y. Convention.

MR. EDITOR:-As Secretary of the Business Committee of that great gathering of our brethren which took place at Hamilton last summer, I have had in my possession several letters, and notes of speeches, which I have designed giving to the public. But the pressing duties of my late agency, and my removal to this and consequently gave his undivided place as a pastor, have prevented my energies to his high vocation. He loved doing all with these documents which it was in my heart to do.

Among the communications sent to the Convention, an excellent one has been In his domestic relations, he was at published from our esteemed Br. Aaron, of Pennsylvania. Herewith I furnish you had been married less than a year, and extracts from those written by other brethyet sufficient time had elapsed for him ren. I doubt not they will be acceptable to C. W. DENISON.

bereavement is well nigh insupportable.

His piety was of such a cast, that its reality could not reasonably be doubted. In his deportment, labors, and devotions, it was evident that he was aiming to please God, and to make his "calling and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, and the future historian of American Baptists, and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, and the future historian of American Baptists, and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, and the future historian of American Baptists, and the future historian of American Baptists, will scan and record the doings of your Consulting and the future historian of American Baptists, and the future his it was evident that he was aiming to please God, and to make his "calling and election sure."

He possessed a very nervous temperament, and having about him the remains of an injury received on his head while young, he imagined he should die suddenful. This at times considerably alarmed of the moral universe is placing in your hands, at this time, the purity, peace, and future glory of American Christianity—and the liberty, civil, social and religious, of unhappy millions, now groaning under the curse of republican vassalage. May the wisdom which God imparts to them that ask it, be richly dispensed among you. May all your doings meet his gracious approbation. From your unflinching fellow-laborer in the cause of oppressed humanity.

Duxcar Duxbar.

From Rev. J. L. Hodge, Paster of the First Baptist Church Brooklyn, N. Y.

From Rev. Zelotes Grennell, Pastor of the Cannon St. I regret that circumstances are such that I cannot meet with you. I trust I shall rememdeparture.

His sickness was of short duration.
On Friday evening, eight days before his leath, he preached his last sermon from Rom 3: 9, at the close of which, he read, the cause of the slave, Zelotes Grennella.

From Rev. D. A. Nichols, Pennsylvania. with impressive solemnity, and joined in singing the hymn commencing

"God moves in a mysterious way," &c.

This made a deep impression, and many who were present felt that something of an unusual nature was about to occur.

The solution of the solution of the solution of the cause of humanity, of missions and of God speak out very distinctly, in love, and the hosts of God's elect will yet rally to the great work of spreading the gospital in all lands:

From Bro. John Sears, P. M., Flint Creek, Ill.

astonishing ardor. Nor were his labors confined to N. During his residence in this place, he held a series of meetings the expressive hymn the first verse of which is as follows

and to be luny prepared for his exit. It is worthy of note that of late he would often sing the expressive hymn the first verse of which is as follows

above the horizon. The disgrace of our nation will soon be wiped away. Our barbarous states will follow in the truth of the enlightened and philanthropic Bey of Tunis! Our Zion will be purified. A God-insulting Chris-

mmed. Yours in love, John Sears.

From Eld. W. Tillinghast, Franklinville, N. Y. By all means, dear brethren, in the name f the Lord of hosts go forward, and give dace by subjection not for one hour to those that the best points and the second such and ace by subjection not for one hour to those ho would turn you aside from your high and oly purpose. We have already yielded to

the immaculate Saviour, said but did not." But this is

Rev. Joseph Willis.

by him. He lives on the other side of Calcasin or Darbon River. I preached yesterday within half a mile of his residence, and spent the night before last at his house. Last night I preached at his son's house. son's house.

Calcasin was greatly increased in depth. was obliged to swim my horse across. and walk on a log myself. This was the first time in my life that I ever crossed a wide deep river on a log. The grandson of brother Willis walked before me, ne taking one end of a cane, and I the other end. I have reason to be thankful that I crossed in safety; but I hould not like to try the experiment a cond time.

I rode on horseback about thirty miles o-day through the woods in a footpath hat could not at times be seen, and for my arrival.

Brother Willis is now in feeble health. He preached on last Saturday and Lord's day; but was obliged to sit during the time of prayer and preaching, for the first time in his life. Brother Willis is a Mulatto, born in N. Carolina, but for around him without a sigh; and when He is a man of deep and decided piety, charity, which, to say the best of it, is calculated only to lay the foundation for and successful in the work of the Lord eth from the well of the soul, and not that than brother Willis. There was no man mean, miserable, deferred charity, which Louisiana that I more ardently desired comes from the chamber of d to see than this devoted and venerable weeds of mourning, and causes the heirs Lord in this region, than any other man ever. ever did. He has sown the seed, others are now reaping the harvest. The people in the neighborhood are generally poor, and a large portion of them cannot read, sweetest part of his existence. I love to They are now beginning to feel the im- watch the first tear that glistens in the portance of an education, and day schools opening eye of morning; the silent song re established among them.

n this region, have within the last six modest brook trickles applause; the nonths been greatly blessed. He has swelling out of the sweetest chord of sweet paptized in that period nearly four hun- creation's matins, seems to pour some soft dred disciples of Jesus Christ; and the and merry tale into the daylight's ear, work is still going on. Five or six of the as if the world had dreamed a happy coung converts have begun to preach the thing, and now smiled o'er the telling o gospel with favorable prospects of useful- it! ness. Since my last visit, three years ago, a wonderful change has taken place for the better. Ministers have been raised Two boys, having been dressed in their begins to bud and blossom as the rose. midst of a slough. One of them ventured In the first part of his ministry, brother to wade up to his middle in mud and wahas been with them both; and now, saint turesome companion, and hurried home and sinner admit that they are men of to show his prize to his father. "Alas

little serious, joined the Methodists, cost twenty times the amount." and for a time thought himself nearly perfect; but not having the root of the matter in him, he returned back to the world. and for a time walked in the ways of sin and folly. He was afterwards truly converted to God, and has ever since lived and impressive strain.] and walked in newness of life, worthy of One hundred thousand children are his high calling.

A Missionary's Appeal.

Magazine.]

our hands be strengthened, by an increase of our numbers?

This is an interesting field, and it is ready for the harvest. No thundering edicts are promulgated against our entering it; but the doors are thrown wide rears persuading us, for the sake of peace, to orbear a little longer, until we have at last found ourselves bound hand and foot by a self-constituted and informal but not the less real interarchy, who having riveted our chains upon us, have consigned us over to the despotic control and sway of the slave power.

The great ones among us, who have so long been vociferating from stentorian lungs, we are as much opposed to slavery as any doubt concerning it. In the light that shines their position to be one of a truly singular location. been for tering it; but the doors are thrown wide oubt concerning it. In the light that shines come the Baltimore proceedings, we see that osition to be one of a truly singular location. In word "they are most strongly opposed to abolition! The harisees were most severely censured and opdemned by the imposculate Saviour. Saviour, crucified 1800 years, why have we not ise they "said but did not." But this is there worse. It is solemnly saying and ssing one thing, and doing with all the made by one, moved by the Holy Ghost, made by one, moved by the Holy Ghost, might the exact opposite! Hence, as yet, these men have done nothing, save to oppose, to thwart and disconcert the measures, and malign the characters, of those who have been laboring to purify the churches from the poison which slavery has infused into them.

If we would preserve a single fragment of our religious liberty to descend to posterity, and one preparing to labor in such a such as the propagation of the posterity of the propagation of the religious morety to descend to be seen and one preparing to labor in such a capacity, be all this people shall have? capacity, be all this people shall have? How shall we answer it? How will red affinities, than heaven and hell. They young men for the ministry answer it? cannot dwell together, and whenever they come in contact, they invariably carry on a war of extermination; and one will eventually become the destroyer and the other the destroyed. Yours in the service of Christ.

W. Tillinghast. tous in consequence, as the soul is valuable, and as the salvation of Christ is pre-eminent? Yea, and the only effi-We have received a letter from Br. Maclay to cacious remedy for the soul's disease. ro. Sommers, dated at Bayou Chicot, La. Jan Are not other portions of the world and 5, informing us that he had obtained sub-criptions for the A. and F. Bible Society, to plied with missionaries? How shall we ne amount of \$1,725, and giving the fol- answerit? I ask for the people, and in lowing account of Rev. Joseph Willis, a Mu-latto preacher, now in the 80th year of his withheld? I ask in view of the pre-All the Baptist churches on this side of the River Mississippi have been planted by him. He lives on the other side of In consequence of the heavy rains the allow me to labor for the Asamese, and I learn from a letter received by Br.

Bronson, that it is referred to the brethren. I take this opportunity to say it is perfectly satisfactory to me. I have desired to go where God would have me; feeling quite sensible that it would not only avail nothing to do otherwise, but terminate in disappointment and shame.

With these feelings I have tried to act, praying God to hedge up my way, and let darkness fall upon my path when I would go wrong. And now I humbly hope it is by the wise and good provi dence of God that my lot is cast here. moret an twenty miles did not see a house. am alone, in a great and interesting I preached this evening in this place after field, and I beg you to think of me and mine, and pray for us, and send us help if you can.

Charity.

Many a man lets the poor starve nore than fifty years has resided in this his day of departure draws near gives State, and in the State of Mississippi, his whole substance to some foreign of God, as an evangelical and faithful knowledge among a bloody, bigoted. ninister of Jesus Christ. Few ministers and unthankful race. Give us the live in any country have been more laborious ing, every day charity; that which springservant of Christ, who has done more to to curse the parent for his liberality ere advance the cause and kingdom of our he is laid in his narrow chamber for-

Sunrise.

The man who misses sunrise loses the the flowers breathe; the thrilling choir The labors of brother Perez W. Roberts of the woodland minstrels, to which the

A Fable and a Moral.

up to sow the good seed, and conversions holiday suits, went out to play. They to God are multiplied. The wilderness soon described a piece of silver in the Willis, and brother Roberts too, met with ter to obtain it. Having succeeded, he much opposition; but the hand of the Lord looked with contempt upon his less ven-God, and that God has signally owned and my son," said the father, "thou hast Brother Willis, when he first became spoiled a new suit of clothes which have gained a small coin, but thou hast

Claims of the Oppressed. [The last report of the Maine A. S. Con-

vention concludes with the following eloquent

born every year; many of whom never know a father's love or a mother's smile. Yea, many of these victims of bloody cruelty never know what it is to receive [Mr. Parker, Missionary at Asam, in his one kind look in all their lives. No mmunications to the Board, makes the genial love ever sheds its hallowing influfollowing appeal, which we copy from the ence upon the affections-no paternal hand ever sheltered it from insult. Not Dear brethren and fathers, and those content to rob the slaves of all the rights whom you represent, before closing this of men on earth, the masters hold the article allow me to ask if you cannot do keys of heaven-and those that would

tianity, though lardily, will yet surely follow in something more for these 700,000 Asá-enter, they hinder. It is not enough THE MUTE CHRISTIAN UNDER THE mese? Can our hearts be cheered, and that the poor slave toils unrequited, that the lives all his days with a widowed heart —it is not enough that every tie is sun-KENDALL & LINCOLN. 8 he lives all his days with a widowed heart dered-that his spirit is broken under the lash—he must go alone down to the land

The Must Christian is a regard of a stelling the regard of the property of the property of the affected of the stelling of the property of the affected of the stelling of the property of the affected of the stelling of the property of the propert of silence—no angel of the eovenant with him to strengthen his fainting spirit and to the strengthen his fainting spirit and to the strength of darkness and shook full of scriptural inserterior and strength of the strength -it is to him the land of darkness and a despair. And

dying wanderers upon the isles of the dying wanderers upon the isles of the Pacific; and refuse one cup of cold water to the parched lips of the wounded, bleeding, imploring slave?

We will cry aloud and spare not. We will compass about the land of oppression not only seven times, but seventy times seven. Henven and earth are with us. The stars from heaven fought against Sisera. They surely fight against slavery—his path upon the land is written in the "bright letters of Orion, and upon the sea he is guided by the sweet influences of Pleiades." Ere another seven times seven years shall be measured in the history of our country, the shout will be heard, beginning at the banks of the Sabine, and swelled by all the millions that shall stand within the ocean and the lakes, "THE YEAR OF JUBILEE HAS COME."

Like the new song in heaven the Sabing and refused companion.

Indicate the sevent state, within it an invaluable companion. A precious book, for which the public are under obligation. A precious book, for which the public are under obligation. A precious book, for which the public are under obligation. A precious book, for which the public are under obligation. A precious book, for which the public and under the first find and the nature of the Rev. N. Adams, of Baston, for bright agains the there. A precious book, for which the public are under obligation. A precious book, for which the public and under obligation. A precious book, for which the public an introductory note, he says that he weight against the first find and the first find and the law, of Baston find the hasse when would converse with the deep toach the work that will reduce it attractive, while its teuching and heavenly compared to those when would converse with the deep toach the work that will reduce the time of the same the certain public the secule of the same interest in him with this; and we are confident that he has their notice. In an introductory note, he says that he would entered the under the first find and the law of the law of the l HAS COME."

waves will echo it-the isles which Columbus first saw will swell it onward to the old world, and every son and daughter on earth will rejoice over the ruins of slavery-and out of these ruins may we not hope will come forth that beautiful temple of the Most High-a whole nation whose God is the Lord.

The Faulty and the Faultless.

A modern writer says:-"If you see half a dozen faults in a woman, you may rest assured she has a thousand virtues to counterbalance them.-We love your faulty and fear your faultless women. When you see what is termed a faultless woman, dread her as you would a beautifully colored snake. The art of completely concealing the defects that she must have, is, of itself, a serious vice."

Yankee School Master.

BY REV. JOHN NEAL.

If the following story (which we take to be a pretty illustration of the practice which prevails in our country among our great men, of giving-when they give nothing else-a letter of recommendation, a puff, or certificate, in exchange for a book, a jug of liquid blacking, a razorstrap, or a box of itch ointment or lip salve) be not true, we hope it will not be contradicted. It is really too good a thing to be spoilt by a special plea.

A Yankee schoolmaster having tired his patrons out in a country village, was packed off before the end of his term, with no money in his nocket, but with a recommendation which they gave him. out of charity. He journeyed to Newburyport (as the story goes) and showing his recommendation, undertook there to teach a tribe of young ideas how to shoot, for five hundred dollars a year-at the end of the first year, if he was liked, to have seven hundred instead of five, and be engaged for another year. At the end of the year -of course they did not like him(who would if two hundred dollars were paid for it?) Our Yankee was dread tressed-and his prospects in life were destroyed; and so, to make all smooth, instead of splitting the difference, they gave him a certificate of good behavior, accompanied with a hearty acknowledgement of their entire satisfaction with his procedure, &c. &c., as a teacher. 'Very well,' said the Yankee, as soon as he had secured the paper. 'And now gentlemen, as I have your acknowledgement of my worth in this behalf I'lltrouble you for them are two hundred dollars.' They were obliged to 'shell out'-and our Yankee removed to Boston where, with his cash and his recommendation he was soon at the head of another school. Prisoners at the bar, what say you-guilty or not guilty?

Portland Tribune.

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Langard Low Lang of the learning shoes, VIL-

despair. And

"Shall we whose souls are lighted

By wisdom from on high—
Shall we to men benighted,
The lamp of life deny?"

Shall we send the Star of Bethlehem back to the plains of Judea; wave the banner of the cross over every nation in the East; give the bread of life to the dying wanderers upon the isles of the Pacific; and refuse one cup of cold water

Pacific; and refuse one cup of cold water

And

"Shall we whose souls are lighted to impose deeply the memory and the beart.—Cheratica Wetchenia. It is a very cerious book of the olden time, and cannot be read by the Christian without a cool effect. We recommend in the cool of the colden time, and cannot be read by the Christian without a cool effect. We recommend the cool of the colden time, and cannot be read by the Christian without a cool effect. We recommend the cool of the colden time, and cannot be read by the Christian without a cool effect. We recommend the cool of the colden time, and cannot be read by the Christian without a cool effect. We recommend the book to the affect of the beaut.—Cheratica Wetchenia.

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Like the new song in heaven the raves will echo it—the isles which columbus first saw will swell it onward the columbus first saw as an any other pulse.

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